

THE

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Christians DAILY MONITOR

To the performance of Personal and Relative Duties.

With a Resolution of some Cases of

CONSCIENCE.

Published for the benefit of Young Persons ;

By *Joseph Church.*

Together with so much of Mr.
Samuel Hierons Catechisme, as concerns second Table Duties.

L O N D O N,

Printed for *Tho. Parkhurst*, at the sign of
the Bible upon London Bridge, 1669.

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Christians
ROYAL COLLEGE
of the same name of the
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LIBRARY.



T O


M^{rs} *Elizabeth Papilion,*

Eldest Daughter to

M^r *Thomas Papilion,*

The Authour wishes increase of

Grace and Peace.

 He intent of this Dedication, is not to tell the World how hopefull, and towardly a Child you are, but *partly for mine own sake*, to testifie my sense of those many kindneses I have received from your Parents; which I cannot see any possiility I should ever requite, and the least I can do is to acknowledg. Love Parents do accept from a poore hand a small kindness that is shewed to
A 3 their

The Epistle

their Children : Even God himself our Heavenly Father, because our goodness extends not to him, accepts of what we do to his Children ; and because my thankfulness cannot ascend, I was willing that it should descend, ever judging it a true principle, *If I cannot do the good I would, to do what good I can.*

But for your sakes also do I Dedicate this small Book to you :

1. To lay an obligation upon you to answer the means you enjoy in a good education, that the prayers, pains and cost your Parents are at with you may not be lost.

2. That you might have a Daily Monitor of your Duty to God and Man. You are not sure to have Father or Mother alwayes with you, or Ministers, but these things if they sink into your heart, will abide with you to comfort and counsel you. I do therefore exhort you to a frequent and serious reading of them, with prayer unto God, that they

Dedicatory.

they may be blessed to you ; and if no other should gain by them, yet if you do, I shall not altogether repent my pains : But if others should gain by them, and you not, you and I both shall have cause of grief and shame. Pardon my plainness with you ; I speak not this as distrusting the Grace of God in you, (which I pray may grow up with you more and more, and abound in you :) but as one I love in the Lord, to warn you, and admonish you, that you may not begin in the spirit, and end in the flesh. Some of these things you have heard discoursed to you, and some of them in publick, and there are some that I have collected from others, which owe nothing to me but the meer order and form of them, of which I have given an account by prefixing the two first letters of their names. I know you have many other usefull, and spiritual Books by you ; let not this take you off from them, nor them, or this, make you neglect the reading of

The Epistle Dedicatory.

the Scriptures, and the orderly reading of them, according to an example you have daily before your eyes : For all other Books are written to give light to the Scripture, and to stir us up to the practise of those duties there laid down. I shall trouble you no further now, but commend you and this Treatise to the blessing of the Almighty ; And Rest

Your Souls, and your

Faiths Servant in the

Lords Work,

Jos. Church.



TO THE
READER.

Christian Reader,

I *was not because the World needed Books that I appear in Print, or if it did, there are (blessed be God) enough others, more able, and fit to supply its wants : But one great inducement to me to Print, was the need I stood in of the Press to ease me of the labour of transcribing these things for my own near Relations and Friends ; and were there not a kind of necessity of multiplying the number of Copies beyond what would have served my particular occasion, (to any one will make use of that ingenious Invention of Printing,) I could very well have been contented to have been confined within the limits*
fore-

To the Reader.

forementioned. I would intreat thee therefore to consider, that these things were first written and laid together for the private use and benefit of some young persons: And my touching upon so many subjects, and with brevity, was with respect to that age; for variety and brevity do most please them: and if any think by brevity I am guilty of obscurity, let it put them upon meditation, and beating things out in their own thoughts, or else enquiry of others what such a thing means, before they condemn me: But I am not conscious to my self of that crime, for though I have endeavoured to speak pertinently and shortly, yet I have also done it plainly. I have ventured at some cases of conscience, which I observed did frequently occur among sober good Christians; not that I think my self able for that kind of divinity, but if by any means I might provoke some of my able Brethren to travel in that so much wanted and desired work of Casuistical Divinity: And if I have not wrote what may give
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full satisfaction, yet I hope I have taken the safe way, and said that may stay the violence of the distress if rightly applied, till they meet with that interpreter of a thousand, that shall speak a word in season to him that is weary. I am very sensible, that whosoever doth appear in Print, layes himself open to the lash of every mans tongue: Some will criticize, some will censure, others will deride and scorn, but all these shall hurt themselves more then me. I do not expect better measure then those that were far my betters had before me, and have at this day. It is vastly more comfortable to have a mans words and name reproached innocently, then to censure and wrest proudly and uncharitably, what is well meant, and upon examination will be found well-spoken, if it be but well taken.

To please all is impossible, to please men in their sins is wicked, and to please good men in these dayes, wherein there is such a consumption of charity, is very difficult. As for those that are learned

(if

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(if any such should stoop so low as to peruse these things) it may be if they find no beams of light, they may find some sparks of fire to kindle their affections, and to beget some ardour and fervency of desire to add to their knowledge practise: as for any other fire of contention and strife, I trust they shall find none: I should think the worse of my self as long as I live, if I should be really guilty of that. O that we could all avoid studium partium, the espousing particular opinions and interests, and labour after an universal charity to all that love our Lord Jesus Christ, and silence our own private sentiments which might cause a publick disturbance, which we must not expect till we see more piety. For the Schooles have long ago told us, Rivulus charitatis oritur ex fonte pietatis, That the stream of charity to our Brother, comes from the fountain of piety towards God: If therefore thou art an enemy to true piety, thou art at the same time an enemy to charity. For the promoting

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promoting therefore true piety in young persons and comers in, I have offered my endeavours in the ensuing Discourse: That if this present Generation, after all their cultivating should bring forth no fruit, nor admit of any melioration, yet the seedlings and young plants might draw in a more benigne juyce, and shoot up and bring forth more and better fruits. It is a general complaint, that Relations prove so bad; and indeed to find a man faithful in all Relations, is to find a rare Jewel. Nothing more honours God and the Gospel, then when those that profess it, live up to the duty commanded them in their Relations, as nothing dishonours God more, shames the Gospel, ruins families, then undutifulness and unfaithfulness in Relations. No plainer proof of our sincerity in our Religion then this is. Thou canst not be a good Christian if thou art not a good Child, a good Servant, a good Master or Mistress, a good Subject, a good Husband or Wife. The same God that commands to be a good Christian,

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Christian, commands thee to fill up the duties of the other also, as he calls thee to them; and one great cause of the neglect of these duties, and the decay of them, is the neglect of Catechizing in private families, which till it be conscientiously practised, all publick preaching and catechizing will be the less successful.

*Upon whose account soever the neglect of this doth lie, I am sure it will not be found light one day; and one mans omitting his duty, will be no excuse then for thy neglecting thine. I have here offered a plain short Catechisme of the heads of second Table Duties: I made choice of this Authour, as one who lies liable, as I know of, to no exception; the Catechism having been reprinted several times with good approbation, and also because his answers are for the most part the words of Scripture pertinently quoted and applied: Upon which account as the duties herein pressed come with more authority, so the learner is accustomed to Scripture phrases and language, for want of which,
and*

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and the unbounded libertie many give to their fancy, we have so many uncouth, wild, extravagant and offensive expressions even in Religious performances : Which however weak ones may account the height of devotion, yet riper judgments, and sober Christians know them to be nothing else but the flatulency of fancy. I exhort thee therefore (Christian Reader) to hold fast the form of sound words, get thy heart stocked with sound knowledge, and take heed of phraseologie in Religion, which is a minting and coining new expressions, and differencing our selves from others by an affected stile or form of speaking, and making people believe we have attained more light than others, whenas indeed when these notions come to be examined and weighed in the ballance of Truth, they are worth no more than the trash and trumpery that the Cardinals Sumpter horses carried (a story so well known, it needs but naming.) And this is all will be found among the Enthusiasts of this Age, the Behmenists, Paracelsians,

To the Reader.

celians, Familists, &c. Thus I have in brief, with plainness of heart, given thee an account of this Work, which I shall pray to God may be acceptable to his people, and successfull to their spiritual edification, in Knowledge, Faith, Love and Obedience. Amen.

Thine in the Lord,

Jos. Church.

The



The Christians daily Monitor.

To the performance of personal and relative Duties, &c.

§. I.

Of Humility.

Humility is a foundation grace :
to *increase this grace*, compare thy self,

With the *brute creatures*, that have onely sense, yet they keep the Law of their Creation.

With the *fallen Angels*, that sin only against Gods power ; thou sinnest against his Grace.

With *thy self*, What thou shouldest have been if man had not fallen, what thou art now by sin, what thou mightest have been, if thou hadst not neglected thy duty.

With *others* interiour in *means*, superiour in *growth*, that have fewer mercies, and more thankfulness.

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With

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With *the Holy Angels*, who serve God
cheerfully, readily, sincerely, fervent-
ly, constantly.

With *Jesus Christ*, Who was meek, and
lowly in heart, who for our sakes
humbled himself, and was obedient
to the death of the Cross; and then
thou wilt abhor thy self in dust and
ashes.

Ø. 2.

The best Physician.

*Christ our heavenly Physician exceeds all
earthly Physicians in seven things.*

1. He never leaves any work behind
him for others.
2. He never undertakes any cure, but
he finisheth it.
3. He doth all freely, without desert in
us, or reward from us.
4. There is nothing in him, but hath a
healing vertue in it; his eye, his lips,
his hand, his blood, his garments, &c.
5. He cures Nations as well as Persons.
6. He

6. He cures Death as well as Diseases.
 7. He alwayes makes his Patients the better, not only after, but by their sickness.

*Oh ! I am sick of sin. Lord shew thy Art,
 One touch of thine will break, and heat my heart:
 O rare Physician, that shedst thy blood,
 And givest thy life, to do poor sinners good.*

Ø. 3.

Successfull begging.

The way to be heard in prayer, and not to loose our labour, is,

1. To ask in faith; Mark 11. 24. that is, believing God is able and willing to bestow good things on us.
2. To ask in sincerity, for right ends, Jam. 4. 3.
3. To ask fervently as Jacob, who wrestled with God, and prevailed, Gen. 32. 28.
4. Seasonably, while the door is open, Isa. 55. 6. *Seek the Lord while he may be found.*

B 2 5. Con-

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5. *Constantly*, pray continually, 1 *Thes.*
5. 17. or without ceasing.
6. *Patiently*, *Psal.* 40. 1.

*He that can pray to God withall this cost,
Is sure his labour never shall be lost.
Who asks in sound faith, zeal, fixt patience,
And season, alwayes, hath sure recompence.
Stay not at one, or two, or four, or five,
But get all six, and then be sure thou'lt thrive.*

¶ 4.

The Heavenly care. From Dr. H.

*There are five things considerable in that
Promise, he careth for you, 1 Pet. 5. 7.*

1. God cares for his people when they think he doth not.
2. He so cares for them, as he cares for none else comparatively.
3. He cares for them, when none else care for them.
4. He cares for them, when those that should care for them neglect them.
5. He cares with others to bless their
care,

care, and make it successfull.

Q. But must Gods Children cast off all care?

A. No, they must use a care of prudence, and providence, a Godly care, but they must take heed of worldly, immoderate, heart-breaking, heart-corroding, distrusting care.

*Martha with many things distracts her mind,
Mary in one thing all content doth find.
Lord cure my cares, that I thy word may hear;
Lord choose for me the troubles I shall bear.*

Ø. 5.

The Dutiful Aid.

God hath in wisdom so framed our bodies, that one part cannot say to another, I have no need of thee. So it is in the Political; and Ecclesiastical body. The Prince cannot say to the Subject, he hath no mind of him; nor the Subject to the Prince, he hath no need of him; for he is the Minister of God to

us for good. The like may be said of Ministers, if they need our Temporals, we need their Spirituals. Know therefore that Superiours need the prayers of Inferiours ; because

They resemble God more then others.

They have a greater charge lies upon them.

They have more tentations standing on higher ground.

They have more influence to do good ; they set the lesser wheels in motion.

They commit more faults, and seldom sin alone.

They have more opportunities.

They must give a greater account at the last day.

The best assistance that can be given them by Inferiours, is to pray that the special presence of God may be with them. Let inferiours remember these things, and it will keep them from envy, murmuring, ambition, reviling, &c.

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ϕ. 6.

Of the Love of God.

A True Christian loves God no more with the world to boot, then though he were all alone without the World.

It is God a Christian loves in the creature, and he loves them for God; as the Fisherman loves the fish, for the pearle that is in it.

He that loves not God above all, loves him not at all. *Joseph* loves his Mistriss, his Master, and God; but when his Mistriss's love rose up against his Duty and love to his Master, away he runs, as he would have forsaken his Masters, had it been contrary to God. For a True Christian stands alwayes ready to forgo all for the love of God. True love to God is sincere, supream, universal, constant.

Our obedience to Christ is a sure ground of our love to him. *If you love me keep my Commandments*, Joh. 14. 15.

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Or

Or love to Christ is a sign. We are beloved of Christ, 1 Joh. 4. 19.

From Christs love to us spring all the blessings of time and eternity.

Q. 7.

A Dialogue between a Minister and a Christian.

Chr. *Pray Sir, which is the way to Heaven?*

Min. Your ready way lies in the Ordinances, which is the King of Heavens high-way.

Chr. *Which are they?*

Min. The Ordinances of God are,

1. The Word both read by us, and heard from Ministers.

The Duties here to be observed are,
before it Preparation; *at it* Attention; *after it* Practise.

2. The Sacraments, and seals of the Covenant, which are,

1. Baptism; the type Circumcision; the duties *going before it*, Prayer; *following*

lowing after, the care of a new life.

2. The Lords Supper; the *Type*, the Pass-over; duties herein, *going before*, examination; *at it*, the use of faith to apprehend and apply Christ; *after it*, a tryal what benefit we have received, an amendment of life, a care to keep our Covenant with God.
3. Prayer, the Key of Heaven; the *type* incense. Duties *before it* are, searching and emptying our hearts; *in it*, fervency of Spirit, and Faith; *after it*, care to walk worthy of Mercy, past, present, future.

Take the Spirit for your guide, you cannot miss the way; there be no turnings to the right hand or the left: Follow your Leader, doubt not. By an unknown Authour.

ϕ. 8.

How to preserve Love among Christians.

1. Avoid groundless suspicions, and jealousies, which will be the break-neck of true Charity.
2. Keep

2. Keep down thy natural passions; and in fighting with them, be sure to watch the first rise of them, and fight with that that thou knowest the strongest. Passions are an unnatural heat, that prey upon brotherly love and charity.
3. Be courteous in thy salutations. This draws out and strengthens love.
4. Bear one anothers infirmities.
5. Stand for thy Christian friends, when they be spoken against.
6. Pray for one another heartily.
7. Visit the afflicted in their misery.
8. Hold fast to the Truth.
9. At some times part with that which is thy right. Do nothing to make any hate thee; suffer something to make them love thee.
10. Interpret doubtfull things in the most charitable way.
11. Take not all advantages for gaine, or opportunities to rise and get preferment in the world; be contented others should out-shine thee.

12. Ever

12. Ever remember the three great *sup-
porters of love* ; *Humility* which wins
others; *Diligence*, which helps others;
and *quietness* which pleases others.
Be good with quietness, do good
with chearfulness, and receive good
with thankfulness : This is the way
to promote and increase love.

ϕ. 9.

The Spiritual Touch-stone.

*Twelve Graces that distinguish a true
Saint from a counterfeit one :*

1. Brokenness of heart for, and from all
sin.
2. Mourning for other mens sins, as *Lot,*
David, Jeremy, Ezra, Nehemiah, Paul,
did ; This is an argument of great
sincerity, for we never read any in
Scripture did this but Godly men.
3. The grace of self-denyal in the ex-
tent of it, to be able to deny natural,
worldly, religious self : this is a grace
none but a true Christian can attain
to.
4. To

4. To love God for himself, not onely because he is our good , but because he is the chief good ; not onely to make our Heaven our God , but to know and believe, God himself is our heaven and happiness.
5. To love a child of God , because he is a child of God ; and the more eminent he is in grace, the more to love him; to love all the Godly as well as some, to love their company, and to take their reproofs kindly, is the distinguishing character of a true Saint.
6. To advance the Glory of God in thought , word, and deed , and to rejoyce that Christ is magnified, whatever becomes of us.
7. To prize *Jesus Christ* for himself, as well as his rewards; to prize his Kingly and Prophetically, as well as his Priestly Office , to prize him above all things, and at all times, is a sure note of a child of God.
8. Every branch in Christ bringeth forth fruit ; every true Saint is a growing, and

and a fruitfull Saint. A picture of a Child doth not grow, but a living Child doth.

9. A true Saint is heavenly-minded ; his thoughts, his affections, his hope, joy, desire, his speech, his conversation, are all heavenly.

10. A true Saint is careful to redeem his time. *Natural men make no conscience of idle thoughts, idle words, and idle time.*

11. He is known by the Uniformity and universality of his obedience to the will of God, he hath respect to all Gods Commandments ; he is holy and honest. A true Christian makes conscience to abstain from the sins of both Tables, and to do the duties of both Tables, that he may keep a conscience void of offence towards God and Man.

12. Every true Saint hath a thankfull heart, a thankfull tongue, and a thankfull life.

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Ø. 10.

The seven last words of Christ.

The first was a word of mercy for his persecutors.

Luke 23. 34.

Father forgive them they know not what they do.

The second was a word of free-grace to the penitent thief.

Luke 23. 43.

This day shalt thou be with me in Paradise.

The third a word of care and affection for his dear Mother.

Joh. 19. 26, 27.

Behold thy son! behold thy Mother.

The fourth a word of sad complaint

Mat. 27. 46.

My God, my God, why hast thou forsaken me?

The fifth, a word of want and distress

Iohn 19. 28.

I thirst.

The

The sixth, a word of triumph and gratulation.

Iohn 19. 30.

It is finished.

The seventh, a word of perseverance.

Luke 23. 46.

Father into thy hands I commend my spirit.

Twenty Directions how to live well and dye well from these seven last words of Christ, being the heads of several Sermons, preached by Mr. E. C. B. M.

1. He that would live well and dye well, must be much in prayer. The first, fourth, seventh words are prayers.
2. He must be well versed in the Book of *Psalms* : the fourth and seventh words are out of it.
3. He must forgive his Enemies, and pray for them.
4. He must have a care of relations, and dispose of his worldly estate.
5. He must do what he can to convert others.
6. He

6. He must not abuse the example of the penitent thief, to delay his repentance.
7. He must believe the souls of the Godly go immediately upon their death to a Heavenly Paradise.
8. He must thirst after communion with God, and the enjoyment of God in Heaven. *Jesus Christ* thirsted after our salvation.
9. He must meditate of the soul and body sufferings of *Jesus Christ* : what he suffered in his soul, when he uttered the fourth word ; what he suffered in his body when he uttered the fifth word.
10. He must so live, as that he may upon good grounds call *God Father* : The first word was, *Father forgive them* : The last word was, *Father in to thy hands, &c.*
11. He must take more care for his precious soul, then his mortal body.
12. He must believe that *Christ* hath finished all things necessary for his salvation.

salvation, in point of merit and satisfaction, and that nothing is required of him, but to testifie his thankfulness in a holy life.

3. He must believe on good grounds that Christ hath finished *His Salvation* : O happy man, that when he is breathing out his last, can say, *my salvation is finished.*

4. He must finish whatsoever is behind, and to be done by him to fit him for heaven; something we are to do, and we must finish it; not only begin well, but end well.

5. He must fly in the time of temptation to Christs sufferings; there is a great deal of comfort in that word *it is finished.*

6. He must stay himself on God in a time of darkness when there is no light; Christ said, *My God*: we must not let go the faith of adherance, though we want the faith of evidence.

7. He must remember Christ wore a
C Crown

Crown of Thorns, that we might wear a Crown of Glory; he was forsaken for a time, that we might not be forsaken for ever.

18. He must believe, that through many tribulations, we may enter into the Kingdom of Heaven. A man may not go from the Cross to Heaven. Christ was Crucified between two thieves and yet died gloriously.

19. He must study the love of Christ suffering such a cursed death on the Cross for his sins, that he may be able to say, *He loved me, and gave himself for me*; and rejoyce in nothing *save in the Cross of Christ*.

20. He must after the example of Christ commend his soul to Gods hands and remember Christ hath commended thy soul and my soul already into the hands of God, and when we dye God will remember the *depositum* left with him.

§. II.

the order a Christian is to observe in his walking every day: with an answer to objections, and encouragement to set about it.

1. In the morning *awake with God*, *psal.* 139. 18. (*i. e.*) season thy mind with awful and thankful thoughts of Gods morning and evening mercies, and lift up thy heart in some short mental prayer to God, that he would help thee to renew thy resolution to walk with him.

2. When thou art up, as soon as conveniently thou canst *betake thy self to prayer*. Private prayer should be the first thing we do. The first hour is the Golden hour, and by so doing thou mayest open thy heart to God, and shut it against all sin. For family prayer, that is the fittest hour, when all the family, or the greatest part, can most conveniently meet together; and if thou art a

servant, take heed of voluntary neglecting family prayer : Let it be some urgent occasion that hinders thee, and when thou canst not be there with thy bodily presence, yet be sure thy affection be with them.

3. After prayer, and other religious duties performed, *Go to thy calling, and follow the works thereof*, (as that station God hath set thee in) *with diligence, conscience and chearfulness*, and be contented with thy calling though mean. Be not like worldlings, who do all with a greedy mind of getting : But remember a Christian hath two Callings, one general, the other particular ; and he is a happy and wise servant that so minds his general, as not to neglect his particular, and so follows his particular Calling, as he doth not neglect his general. Usually the former have some tincture of hypocrisie, and the latter are too much over-grown with covetousness. Labour therefore to keep thy eye upon thy heart, and upon the rule. Do all in thy

thy particular Calling with uprightnes
and faithfulness, in wisdom and order,
referring the success to Gods blessing,
and labour to be armed with patience
against crosses and losses. In buying
and selling, take heed of lying and dis-
simulation, covetousness and froward-
ness, of multiplying words carelessly,
and of over-praising thy own wares
when thou sellest, and saying *it is*
naught when thou buyest.

4. When *thou art alone* look to thy
heart, and say, Heart, where art thou?
what art thou doing? where hast thou
been? whither art thou going? keep
thy heart with all diligence; *Prov. 4.*
23. Keep it as a Guardian would do a
rich Heir, that hath many Suitors, or as a
General would do a Castle that was a
key or in-let to the whole Country; and
in order to this remember five things.

1. Observe the motions of it; thy
mind is thy self. Be not a stranger to
thy self; God looks at the heart, 1 *Sam.*
16. 7. he delights in truth in the in-
ward man, *Psal. 1. 6.* C 3 2. When

2. When any good thoughts and holy motions come into thy soul (and those that are truly good shall not find themselves long without them) cherish and entertain them; say as the Spouse *It is the voice of my beloved that knocketh*; say, *Come in thou blessed of the Lord*, why standest thou without? but if evil motions arise, let them not lodge with thee, but *chase them from thee*.

3. Employ thy heart, and set it to work. The mind is a restless mill, always in motion. *Calvin* prayed every day, the devil might never find him idle. If our hearts be doing nothing, they will be doing evil; like a garden, if you do not sow good seeds, will soon be overrun with weeds. Remember, *God and Nature abhor idleness*, and the Devil watches for the idle hour.

4. Limit the workings of thy soul that the world may have no more of thy thoughts and time then needs must.

5. Spiritualize the operations of the mind, and extract heavenly and divine

and meditations out of thy employments,
(as) out of fit objects.

5. *Look carefully to thy senses*, especially make a Covenant with thy eyes, as *Job* did Chap. 31. 1. and pray with *David*, that God would turn away thy eyes from beholding vanity, *Psal.* 119.

37. There is a quick passage from the eye to the heart. A Christian should not let his eyes fly at random. Consider :

1. The eye is a sense of the greatest extent and latitude; it beholds all on earth, and reaches even to heaven.

2. It is a sense above all others most frequently and constantly exercised.

3. It works more immediately and strongly upon the heart and fancy.

4. It is a sense above all others most easily induced to sin, to wantonness and vanity, to injustice and oppression, to covetousness and idolatry : Pride and Envy dwell in the eye, *Ezek.* 23. 16. *Prov.* 6. 17. *Prov.* 23. 33. *Jer.* 22. 17. *Jesh.* 7. 21. *Ezek.* 6. 9. *Ch.* 20. 24.

5. It is a most noble Sense, God hath provided noble objects for it; and therefore O Christian, young or old, look to thy eyes every day, give not indulgence and liberty to them. There is a promise made to this, *Isa. 33. 15.* he that shutteth his eyes from seeing evil shall not dwell with everlasting burning. Remember Gods eye is alwayes upon thee; and he that rules his heart, will easily rule his eyes; & he that doth not look to his eyes it is a great sign he never looked well to his heart. Heaven it self is reserved for the eye; hearing is suited to faith, but the eye is suited for vision.

6. If thou art in company take heed to thy self, that if thou canst do no good nor get no good, thou mayst do no harm nor get no harm. If thou at any time fallest into such company, as there is no likelihood to do or receive good, thy business being dispatched, and civility observed, get out of that company, for he cannot be a Christian indeed that is not curious of his company. When thou

hast conference with others, speak nei-
 ther *falsly, rashly, nor vainly*, let thy
 words be *few, true, spiritual*; let no fit-
 thy communication come out of your
 mouth: Let thy speech be alwayes gra-
 cious, seasoned with salt, such as may
 minister grace to the hearers. Speak of
 God, his Word, Works, Ordinances
with holy reverence. Speak of thy self
modestly and humbly, of others *chiri-*
tably; of the gifts and graces of ano-
 ther, *with joy and thankfulness*; of the
 infirmities and failings of good men
speak sparingly, and with a due *respect*
to their good name: Of the sins of wicked
 men, speak not but *with grief and de-*
testation, and *admiration of the grace of*
God to thee, since what is in their pra-
 ctise, is in thy nature, and who is it O
 man makes thee to differ? It may be
 usefull and necessary to speak of the
 world and civil things: But let not
 these things take up all thy talk. If
 thou enquirest after news, let it be to
 understand how it goes with Gods
 Church,

Church, that thou mayest the better direct thy prayers for them if afflicted, or thy praises if they prosper : Specially take heed of the sins of these times *much speaking , rash censuring , proud boasting , slandering and backbiting , speaking evil of dignities , spreading false reports ,* which are too much the sins of professors ; as *prophane swearing , horrible imprecations and cursings , sordid flattery , obscene talking , scoffing and mocking at Piety* are the sins of Heretics and Ranters.

7. Wherever thou art , *at home or abroad , give good examples ,* that thou mayst not leave any stinking savour behind thee , to open the mouths of the malicious , to harden them in their sins , and make the weak to stumble , or to sadden the hearts of the Godly. We may be innocently chearful in company , and in a journey , to pass over the wearisomeness of the way : but let thy moderation be known to all , be not prophane , idle , vain , especially take heed to thy words

words and actions *before Children*. For the heathen could say, *there is a great reverence due to them*; the seeds of goodness are soon quenched, and vicious inclinations are more corroborated. Let it be then thy great care in all thy wayes and actions, to shew thy self a pattern of goodness, labouring to adorn the Gospel of Christ, holding forth the word of life in a good conversation; to which purpose make it thy care to walk in the exercise of four things;

1. To shew *all fidelity and honesty in thy dealings*. The Apostle *Peter* would have us to have our conversation honest among the Gentiles, *1 Pet. 2. 12*. It is a vain thing to pretend to be religious if we be not honest. The Apostle *Paul* would have poor Servants, to shew all good fidelity, that they may adorn the Gospel of our *Lord Jesus*, *2 Tit. 10*. It is a wofull time, when we know not where to find a *faithfull man*. God forbid it should be said, that Turks, and some Papists, and Quakers,

Quakers, and common Protestants have more uprightness, truth and faithfulness in their words and dealings, than those that make the highest profession in Religion. By these sins God suffers in his honour, Jesus Christ suffers, and the Gospel suffers, and the Godly suffer. By being faithful in your dealings, you will beat the enemies of Christianity with their own weapons; all the Glory they have is their justice and fidelity that they wrong no man, that they will not circumvent and work upon their neighbours necessity or ignorance. Now when a Christian shews such fidelity, he overcomes them in that which they themselves confess to be good; and all men see, that if there be any thing in them praise-worthy, it is to be found among true Christians with more advantage and lustre.

2. Labour to evidence an humble subjection to those in Authority over us. This is the *Herculean* Argument the Papists and other wicked men use in all

ages against the Godly, That they are enemies to Kings, stubborn, disobedient, turning all things upside down. It becomes then all that profess the name of Christ, as far as they can to obey all the commands of Magistrates; for this is the will of God, *Tit. 3. 1.* and to give all lawfull demonstrations, that we are not stubborn, refractory persons; That if any do maliciously accuse us, we may be able to say with *Daniel*, that innocency is found in us before God, and that to the King we have done no hurt, *Dan. 6. 22.*

3. Thou must labour for a peaceable conversation, avoiding as much as you can all contentions and quarrels, studying to be quiet, and minding your own business, *1 Thes. 4. 11.* remembering the Apostles rules, *Heb. 12. 14.* follow peace with all men, and holiness, &c. As much in you lyes live peaceably with all men, *Rom. 12. 18.* (have peace, keep peace, love peace, make peace, seek peace; that phrase, *live peaceably*, includes

cludes all.) That so the wicked may say of us, as the *shechemites* of *Jacob's sons*, These men are peaceable with us therefore let them dwell in the land *Gen. 34. 21.* It is a question yet unresolved, whether the persecutions of enemies, or the divisions of brethren have done the Church of God more harm.

4. Thou must walk charitably : labour after a beneficialness in thy conversation, to be profitable to men, to be publick spirited, open handed to the poor, to be as *Job* was, eyes to the blind, to cloath the naked, visit the sick, defend the fatherless and widow. This is well pleasing to God ; these things are good and profitable to men.

This is the way to adorn thy Conversation, and to be a pattern of good works; and without such things as these thy profession and religious performances will have no great lustre nor beauty.

may 8. If God give thee prosperity, and
 Facob riches increase, be not overjoyed with it.
 Trust not in uncertain riches, do not
 land bless thy self in abundance, as if thy
 unre happiness did stand in possessing, or thou
 ns o wert sure to have these things continu-
 chred ed. If we rejoyce exceedingly in the
 mo day of prosperity, we shall grieve im-
 moderately when the time of parting
 y : la comes.

y con 9. Therefore prepare for adversity.
 to Thy Saviour hath commanded thee to
 o th take up thy Cross daily, in preparation
 blind and expectation ; And Solomon hath
 k, de told us, *We know not what a day may*
 This bring forth. If adversity comes, be not
 gs an impatient; murmur not against God, if he
 cut short thy Estate, but say with holy
 con Job, *Shall I receive good things at Gods*
 goo hand and not evil? *The Lord gives, and*
 these the Lord takes, *blessed be his holy Name,*
 erfor Job I. 21. c. 2. 10.

e no 10. In Recreations which the necessity
 of Nature calls for, and Religion doth
 not deny : Look to thy self, for it is easie
 8. step-

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8. If God give thee prosperity, and riches increase, be not overjoyed with it. Trust not in uncertain riches, do not trust thy self in abundance, as if thy happiness did stand in possessing, or thou wert sure to have these things continued. If we rejoyce exceedingly in the day of prosperity, we shall grieve immoderately when the time of parting comes.

9. Therefore prepare for adversity. Thy Saviour hath commanded thee to take up thy Cross daily, in preparation and expectation; And Solomon hath told us, *We know not what a day may bring forth.* If adversity comes, be not impatient; murmur not against God, if he cut short thy Estate, but say with holy Job, *Shall I receive good things at Gods hand and not evil? The Lord gives, and the Lord takes, blessed be his holy Name,* Job 1. 21. c. 2. 10.

10. In Recreations which the necessity of Nature calls for, and Religion doth not deny: Look to thy self, for it is easie
8. step-

stepping out of the use into the abuse of them ; See therefore,

1. To the kind of them, that they be lawful, innocent, and of good report as also that thy recreations be inoffensive: That which is in it self lawful may be in expedient. Use no recreation that hath got an universal evil report among Sober, Godly, Wise grave persons.
2. To the time. We should abridge ourselves Recreations in times of Common Calamity to our Country, or the Church of God. See also that it be not on the Lords day, which is to be employed in Heavenly exercise. We must not suffer them to thrust out Family duties, or croud them up in narrow compass : And finally , see that they take thee not off from the important works of thy Calling.
3. To the place, that it be not too publick and open to draw others to see us, who notwithstanding thy liberty may be offended ; or that it be not a place

place of gulling and drinking, where we may be drawn to excess.

To thy Company, that we sort our our selves as much as we can with Godly, wise Christians.

In the continuance of them. Recreations as they should not be over frequent, so they should not be overlong. Make not thy *by-work, thy work*; Use them as sauce, a little here is enough, and enough may be too much; and as the Proverb saith, *Too much of one thing is good for nothing.*

To the end of them, which must be to refresh the outward man, to benefit the inward man. We must not play to play. No man uses a whetstone, but to put a keenness upon an Instrument. Imitate the Primitive Christians, of whom *Tertullian* gives this account : *We sit not down to eat, till we have first prayed to God; we eat so as to satisfy hunger; we drink so as not to enflame lust; we feast so, as*

to remember we must go to prayer, and come away as if we had been at watch, rather then a feast.

11. *Be ready to every good work, and constantly perform such holy duties as God calls thee to, and do not willingly omit them. If God calls thee to hear his word, and pray to him, go to it that not out of form, but out of a conscience of thy duty, and a sense of thy wants; get some time every day for Meditation of Gods Word and Works, and if thou art so barren, thou canst not find matter, meditate of thy barrenness and humble thy soul for it.*

12. *And now in the Evening, take a view of the former particulars, and examine all; how thou hast prayed, how thou hast performed the works of thy Calling, what hath come into thy thoughts, what hath gone out of thy mouth, how thou dost find thy self in prosperity and adversity, how it hath been with thee at home, and abroad, alone,*

and

and in company, in recreations, and in religious duties : And herein deal faithfully with thy own soul. If thou hast upon due enquiry into thy self found, that thou hast kept this order in some good manner, give God the praise and Glory : If thou be conscious to thy self of any disorder, blame and shame thy self, beg pardon of God, fly to the merits of Christ, renew thy resolutions to walk with more watchfulness. And as thou didst rise with God in the morning, so close the day with him, making thy peace with him, that thou mayst rest in the arms of thy beloved, and have good hope thou shalt go to heaven, if thou should'st dye before the morning.

*Objections against this daily order
in our Conversation.*

Obj. 1. *O but saith the flesh, this is more
then needs, more then God requires.*

Ans. But go and learn what that means,

to love the Lord with all thy heart,
and with all thy soul, and with all thy
mind, and with all thy strength, and
then thou wilt not say it is more then
needs, except thou thinkest there
is no need to please God.

Obj. 2. *But this will* spoil all mirth to
observe this order.

Ans. It is nothing so, these Rules ob-
served will keep from nothing that is
lawful, delightful, profitable, thou
mayest eat, drink, buy, sell, keep
company, recreate thy self, onely it
teaches thee to do these things with-
out sin. If there be no mirth but in
sin, then the Devil is the merriest
creature in the world, for he doth
nothing but sin.

Obj. 3. *But it is impossible* to do this
alwayes, *and this makes Religion a*
bondage.

Ans. The love of God makes his Com-
mandments not to be grievous when
we first enter on it, it seems harsh and
hard, not that it is so, but it seems so,
be.

because we have used our selves to so much liberty ; as a new garment is strait at the first putting on, but after a little wearing it is easie. Do not say Christs yoke is heavy and strait, when he saith, it is easie. If God give thee a new heart, thou wilt never complain of the difficulty of a new life.

*The encouragements to observe this
Order are these five :*

1. This will keep out many sins that overtake us for want of it. The resolving against sin in the morning, and prayer to God to strengthen that resolution, are excellent helps to keep us from sin.

2. It will preserve us from many troubles and sorrows, which it doth by keeping us from sin, for *sorrow follows sin, as the shadow doth the body.*

3. It preserves from lying and continuing in sin ; he that observes this or-

der, if he falls in the day through infirmity, he rises the same day by repentance, and evens his reckonings with God through the mediation of Jesus Christ.

4. It will keep us from foul and heinous sins, from conscience-wasting sins, which a man falls not ordinarily into, but by degrees lessening his care, and remitting in his duty, as we see in *David* and *Solomon*. The observing this daily order, stops the disease in the beginning, quenches the fire in the spark, kills the Serpent in the Egg.

5. It makes a mans life very comfortable and joyfull. The more carefully and constantly a man walks with God, the more peace and joy he will find and retain. By this means we shall be *more fit for holy duties, and to perform them in a right manner*; hereby we shall the more *easily prepare our selves for a holy Communion*. By this way also we shall with more success *manage our spiritual Conflict*, even to triumph over Satan. Here-

by

by we shall *realize the profession of Religion* we have been so solemnly dedicated to in our baptism. Lastly, hereby we are fit to *live in all times*, and thus living we *shall be fit to dye*. What need he that hath thus orderly walked with God fear Death, since he knows he goes to that God with whom he is at peace?

Ø. 12.

A Direction to Christians how to carry themselves in Evil dayes, especially in times of fear and danger.

1. It highly concerns every man to *examine and prove himself whether he be in the Faith or no*, how the case stands between God and him, *Lam. 3. 40. Hag. 1. 5.* If we will not try our selves we shall be tryed; and wo unto us, if we be found too light.

2. We should be every day *weaning our hearts from the world*. Things that hang on a pin easily fall off, but things that are glued, are hardly severed: in-

ordinate love to any worldly thing, like a
makes the cross ten times heavier ; and Won
it is like a heavy burthen on a fore
back. Let not thy heart so cleave to rainu
these things, that judgements. should rai
rend and tear them from thee ; but let 5.
thy affections be so mortified, that Deli
they may fall off easily, as *Elijahs* man flesh
tle, when he went up to Heaven. that
falshi

3. Be *twice as much exercised in Religious Duties as before*. When *Judas* was
plotting, Christ went to the Pasover. ther
When *Haman* was revelling, *Ester* mea
with her Maids were praying. It is good and
to be well employed, when God is abas
ding circuit in his judgements. Blessed 6
is that Servant, who when his Lord it v
comes is found so doing. mar
of a

4. *Labour to keep a good Conscience ;* But
that though thou hast trouble without ger
thou mayest have peace within. No 7
fort like a good conscience, it is a con
tinual feast ; it is like that good Wo
man, *Prov. 31. 12*. It will do thee good
and not evil all thy dayes : no torment for
like

like a bad one, for it is like that evil Woman, *Prov.* 19. 13. that is a continual dropping, but drops fastest in a rainy day.

5. *Inure thy self to some hardiness.*
Delicate persons can hardly suffer. Soft flesh if it be pinched soon swells. They that know not how to lay aside their fashions, how will they endure the want of the necessities of Nature? We should therefore deny our selves somewhat in meat, drink and apparel, and pleasures, and abase our selves, least the Lord abase us.

6. *Make sure of the favour of God.*
It will be very sad to have God and man against us both at once. The wrath of a King is like the roaring of a Lion: But who knows the power of Gods anger?

7. *Make much of the Promises,* and get them in thy heart, and labour to have them in a readiness upon all occasions. Thy word, saith *David*, hath comforted me in my affliction. God uses
more

more words in promises than in any dispensation of his will; when he threatens he speaks shortly, when he promises he speaks largely.

8. Get into thy heart the *sound and experimental knowledge of the Truth*, and a fervent love to it. It is the truth that thou art like to suffer for, and a man can never suffer for that he doth not know, much less for that he doth not love.

9. *Labour to better thy Knowledge in the Doctrine of Afflictions*; to know the nature, usefulness, end of them, how to judge rightly of them, how to bear them, how to improve them: fix in thy mind such things as these; *There is no Son of God without Chastisement*; That *no Affliction comes but by the will of God*; That by *Afflictions we are made both servicable and conformable to Christ*; That *all troubles, losses, strokes are proportioned to our strength*, that they all are *for our profit and good*: the more we believe these things, the more comfortable

diffable and couragious we shall be in evil
enemies.

10. *Christians should by holy conference edifie and comfort one another,*
and Mal. 3. 16. They should improve the
communion of Saints, for instructing,
strengthening ; encouraging one another.

11. *Meditate often of the attributes of God, the former experiences of Gods dealing with his people, and the joyes of heaven, and the reward is set before us :*
as Christ did, Heb. 12. 1. as Moses did, Heb. 11. 27. and Paul, Rom. 8. 18.
2 Cor. 4. 17.

12. *Spare no sin unmortified ; En-tertain no Dalilab, no Herodias, for in an evil day it will work more woe and bitterness then we are aware of. It will fill thee with tormenting fears, and rack- ing doubts. One fire-ball will burn thy house : one sin unrepented of will burn thy soul. Do not hide iniquity in thy heart, when God is making inquisition for it.*

13. *In an evil time the prudent should* 15.
keep silence. There is a time to speak *haz*
 and a time to be silent. Many times *on mi*
 speaking dishonours God, gratifies ene *sit*
 mies, discovers corruption, discredits re *nse*
 ligion, endangers our persons : We *ven*
 should therefore pray to God to set *no*
 watch before our lips, especially in *ev*
 times, and endeavour our words *ma*
 be few, true, and spiritual. *pag*

14. But we *must not be silent as* *God,*
God, in ceasing to pray unto him, for *God n*
 is his Command, Call upon me in the *La*
 day of trouble; and he expects whe *ee i*
 his chastning is upon us, we should *pou*
 out our prayer unto him, and that *not t*
 affliction we should seek him early; *tha*
 we should pray oftner and better. *Thou*
 nearer Christ came to his suffering, *the*
 more earnestly he prayed. Go then *and*
 enter into thy Chamber, and shut *thy*
 door; Get under the wings of the *Al*
 mighty, and say with *David, Thou art,*
my hiding place, Psal. 32. 7. *I fly unto* *ord*
thee Lord to hide me, Psal. 143. 9. *udg*

15. With

15. With other *exercises of piety joyn*
charity ; exercise mercy , forgive thy
enemies , be reconciled to thy brethren.
 Visit the sick and imprisoned, plead the
 cause of the widow, give a portion to
 the orphan, and also to the poor, for thou know-
 est not what evil shall be upon the earth,
eccles. 11. 2. Therefore, saith the Co-
mmandment, part with nothing, hoard
up against a rainy day ; therefore saith
the Lord, give freely, for the merciful shall
obtain mercy.

Lastly , let the present fears alarm
thee to prepare for sad events ; go not
without thy armour, be not secure, say
not the over-flowing scourge shall not
come nigh me. But think with thy self,
Though I have been in the rear of
other judgements, I may be in the
front of this. Labour to be fitted to en-
dure terrible things. When thou
hearest the Minister sound the Trum-
pet, and say judgement is at hand , the
Lord is risen out of his holy place to
judge the inhabitants of the earth.

When

When thou hearest what is done to others, when wickedness is advanced and Godliness slighted and opposed then get those Graces that will fit thee for an evil day : such as,

1. Resignation of thy self, and all thou hast unto God; be content that he should dispose of thee as he pleaseth, 2 Sam. 15. 26.
2. Faith, which is a Grace will live in hard times, for Faith lays claim to the fulness of Christ *as its own*. Faith hath two hands, a working hand and a receiving hand, the receiving hand relieves the working hand.
3. Apply the promises of perseverance.
4. Patience in both its Acts, the bearing act, and the waiting act, and doing, thou mayest be able to stand in the evil day; *Which none of the five sorts of men will be able to do.*
1. They that slight God and Religion in peace and prosperity, will never suffer for God and Religion in adversity.
2. Those

o o. Those that will not witness for
 ced truth with their mouths, will never
 sed for the truths sake lay down their
 the lives.

3. Those that serve God onely for the
 praise of men, will leave the service
 of God when men disgrace them.

tho Those that will not endure the
 t h. smaller tryals, will much less stand in
 ble the greater.

ve They that will not suffer the power
 o th of Gods word to part them and their
 aim lusts, and vain conversation, will not
 an seal the truth of Gods word with
 nat their blood.

Q. 13.

nce *A few Motives to young persons to be*
 ear *Religious.*
 nd

There was never more need for *Mi-*
 nisters, Parents, Tutors, Masters, to sea-
 son youth with piety, and to improve
 ev their interest, wisdom, authority in this
 a ad Work, then in these days, wherein there
 ho is

is such a general decay of Godliness, that if God do not stir up the hearts of Governours, and if they will not stir up themselves, and those under their charge, the next Generation are like to prove Banquerupts in Religion, and to prove either Papists or Atheists. To encourage young persons to look to themselves, and to call them out of the tents of wickedness; I would earnestly intreat them to let these few considerations rest upon their minds.

1. *O young man or young woman, consider the end of thy being,* Why God made thee, and gave thee a reasonable soul, capable of eternal happiness? why did God bestow upon thee many endowments of mind and body? why hath vouchsafed the cultivation and improvement of thy natural abilities by education and instruction? *Was all this that thou mightest glorifie him and be serviceable in thy Generation to the great end of being and living? Canst thou imagine that so bright a lamp as an immortal*

immortal soul, was ever put into the
 earthen candlestick of thy body, for
 base and sensual ends, meerly to serve
 thy fleshly appetite, the most deformed
 and unsatiable monster that is in the
 world ? Canst thou upon serious
 thoughts conceive thy being is for
 such poor low ends ? No, remember
 God and men expect better things from
 thee. You that are young, the good
 and welfare of Church and State de-
 pends on you : you are the *Seed-plots*
 and *Nurseries of all Religion and Vertue,*
Liberty, Honour, Trade ; either you
 must transmit, and hand these down to
 posterity, or all these must dye and be
 extinguished in your hands ; and are
 you willing to be recorded in future
 histories for prodigals and betrayers of
 them all ? Such a man by Religion and
 vertue raised his Family ; and such an
 heir, such a Grand-child ruined it by
 his debauchery. *Stobæus* relates, that
 the *Ephebi* among the *Athenians* took
 an Oath, not to leave their Country in
 E a worse

a worse condition then they found it
but in a better : Oh that it might be
said of this Generation.

2. Consider, *It is a monstrous thing*
for young persons to be old sinners. The
Age in which sin is committed is so
from excusing it, that it aggravates it. *will*
is a sad character of a man, *he was so* *as the*
so wicked of a Child ; he was a swearer, *in a*
a liar, a scoffer, an enemy to Godliness,
from his long Coates. God himself who
he would aggravate mans sin, faith, *to i*
imaginations of mans heart hath been
evil from his youth, *Gen. 8. 21.* *Augustine*
in his Confessions bewails his
boyish tricks, Lord, when I was a little
Boy I was a great sinner. And *David*
begs pardon for the sins of his youth *fre*
Psal. 25. 7. and mark how God brands
the disobedience of *Israel*, *Jer. 22. 2.* *day*
I spake unto thee in thy prosperity, *blessed*
thou saidest I will not hear ; this had *dw*
been thy manner from thy youth, *the ple*
thou obeydest not my voice. And in *Jer* of
32. 30. God aggravates the sin of *Ising*
rat

and *Israel* and *Judah*, that they had done
 bevil before him from their youth. Take
 heed of calling *sin, tricks of youth*, and
thine and thinking your age gives you a dis-
 Timpensation. If ever you return to God,
 so those sins must be repented of, and they
 it will cost you dear; as you may see in
 so as those Converts, *Jer. 3. 25. We lye down*
in our shame, and our confusion covereth
us, for we have sinned against the Lord,
 where we and *our fathers from our Youth even*
to this day. Consider therefore how
 dear you must pay for your youthful
 Lusts, they will prove dear bought plea-
 sures, they are but honey licked off
 little from thorns: Like that fruit in the *West*
Indies, the *Spaniards* call the *Devils*
sweet meat; a fruit very delicious, but
 and the place where it grows is so hot in the
 day, and so infested with venomous in-
 sects in the night, that none care for
 dwelling near them. Your youthful
 pleasures expose you to the scorchings
 of Gods wrath, to the bitings and sting-
 ings of your own conscience. Your
 youthful

youthful lusts must be repented of either here or in hell, where repentance will do you no good. Consider what *these* courses are, none can prevail with you now to leave, and whither they tend; they provoke God to hate you, good men are grieved for you, and ashamed of you, nay, even wicked men themselves in their cool thoughts would not have their children as bad as themselves. But O how few persons consider, that by youthful lusts, they lay a foundation for old age miseries.

3. *Consider it is the greatest honour to be good betimes.* It was the praise of that good Courtier *Obadiab*, he feared the Lord from his youth. It was the Glory of *Josiah*, that while *he was yet young* he began to seek after the God of *David* his father, 2 *Chron.* 34. 3. It was the commendation of *Timothy*, that from a child he had known the Holy Scriptures, 2 *Tim.* 3. 15. God takes it very kindly when you begin betimes to serve

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serve him, *Cant. 7. 12.* Christ *loves the
buds, the blossomings of Grace, as well as
the ripe fruit* ; and the Devil is a great
enemy to this age, he opposes the bring-
ing young persons to Christ to be dedi-
cated and to be instructed and catechi-
sed. There are four reasons among o-
thers why the Devil labours to corrupt
youth.

1. Because he knows a vicious youth
layes the foundation of a vicious life.
Reason teaches, that if we would al-
ter the disposition of any thing, we
must do it while it is young: Now the
Devil acts according to this princi-
ple ; and because youth is an age of
fancy, and apt to receive impressions,
therefore he labours to stain and pol-
lute it : no colour holds so well, as
that which is dyed in the wool.

2. Because their age being least able to
discern between good and evil, will
soonest bite at his baits, and yield
to his temptations. Young persons

are soonest caught in his snare.

3. He doth not know how short a time they have to live, and therefore he would get them into his clutches as soon as he can.
4. Because God loves this age, therefore he loves to be cropping early buds; indeed God highly values a Religious Child-hood and youth, he hath given us all testimonies how much he accepts it. Under the Law, the acceptable services were *young things*, young lambs, young bullocks, young pigeons; *the first ripe fruits, the first born*, God challenged to be his. O how doth God delight in young *Samuels*, young *Davids*, young *Daniels*, young *Johns*; the one was a young Prophet, the other a young Apostle. Saith God, When *Israel* was a Child then I loved him: And can there be a greater honour to you, then to say, I loved God from my Child-hood, I knew Christ from my Child-hood? to say as *David*, *Psal.*

71. 5. *O Lord I have trusted in thee from my youth.*

4. *The word of God doth concern you, and Religion is as proper and fit for you as for any persons whatsoever.*

The Scriptures are written for young persons, that they may know how to cleanse their wayes, Psal. 119. 9. The word is the best staff for old men to lean on, and the best sword for young men to fight withall. The Heathens indeed thought, that youth might be indulged in sin. Cicero in his defence of Catilius, saith, something is to be allowed to youth, till the heat of that age be abated; but I could appeal from him as a Mercenary Oratour pleading for his Fee the Cause of a debauched young man, to himself in another place in his sober mind, telling us, That this age is in a speciall manner to be kept from lust, and that they are much mistaken, that think way should be given to the licentiousness of young men. But it is no great matter what they thought; since we

know God hath so fram'd the Scriptures, that Religion belongs not only to those of riper years, but to Children also. *Deut.* 29. 29. Those words as the learned observe have extraordinary point in the Hebrew, and three times there are mention made of Children in the *Decalogue*. The Scripture teaches, there is a duty you owe to God, *Eccl.* 12. 1. There is a duty you owe to men, *Eph.* 6. 1. and both these are clear, because God hath appointed correction, as a means to keep them in the way of their duty, *Prov.* 22. 15. and God promises a blessing to it, *Pr.* 23. 13. now God promises not a blessing, but as a means appointed by him to an end. Nor is there any age more proper for Religion then this. This the learning age: now you have leisure, now your minds are not so pre-engaged and prejudiced as they will be hereafter. Religion is like water, fit to be poured upon tender plants. You will never have a fitter time in your lives. The time of youth is the fairest flower

flower that grows upon the stalk of
 time. Now your understandings are
 also quick, your memories tenacious, your
 affections soft and pliable. If you re-
 deem not this time for God and your
 souls, I dare be bold to say, you will
 repent of it sometime before you dye.

5. *Conversion after youth proves very
 difficult and rare.* I would not be
 thought so arrogant, as to set any
 bounds to Gods Grace, or limit it to
 any time. Possibly some unwary expres-
 sions that way have done much harm :
 but this I say, sins of youth are *hardly
 left, and seldom forsaken*; as those bones
 that grow crooked in Childhood, are
 hardly rectified when we become men.
 It is said, *Mark 11. 13.* the time of figs
 was not yet; the time of gathering figs
 was not yet, as some expound that place,
 it was a time of bearing figs, for that
 kind of fig tree, *saith a learned man,*
 uses to have fruit on it of the first, se-
 cond, and third years growth : Now
 Christ being hungry came to see if he
 could

could find *any thing* upon it. Old age is the time of gathering fruit; Youth is the time of bearing fruit. If you do not bear fruit while you are young, how shall Christ gather fruit when you are old? and what then can you look for but a curse?

6. *Good education makes the sins of youth more heynous.* You therefore that have sprang from Godly Parents, that have been the Children of many prayers and tears; you that have been brought up in Godly Families, that have had *many Fathers, many Instructors*, know you cannot sin at so easie rate as others. And here I cannot but take up a sad lamentation over the degenerate children of Godly parents and ancestors; Then which there is not a worse symptome among us of Gods utter leaving and forsaking us: Many Sons and Daughters are so given over to looseness, prodigality, scurrility, pride, uncleanness, contempt both of the form and power of Religion, that if their Parents

age-nts and Ancestours were now upon
 earth, would they know them to be
 their Posterity? Surely it may be said
 of them, as in the Prophet, *Abraham is*
ignorant of them, and Israel knows them
not. Sarah, and those Holy Women of
old, would not know their Daughters.
 Those Squirril-brain'd creatures that
 risk from one fashion to another; those
 spotted and painted faces of yours, do
 more resemble *Jezebel*, then the Saints
 of old: And know you not that their
 Children you are whose works you do?
 Many young men, their fathers were
 lovers of God and *Worshippers of him;*
 kept the *Sabboth*, prayed in their *Fami-*
lies, were *chast in their minds and body,*
just in their dealings, careful of giving
offence, meek, humble, lovers of them
that were good. But look upon their
 Children, do these things live and sur-
 vive in them? are they the inheritours
 of their Fathers vertues, do they walk
 in the steps of their Godly Ancestours?
 No, it may be said of them as in *Judges*

2. 17. *You have turned quickly out of the way wherein your fathers walked obeying the Commandment of the Lord but you do not so.* Is not Gods service contemned by you? Do not you look upon it as a disgrace to be Religious? When do you hear Gods word, or when doth God hear from you in prayer? Are not all dayes alike with you? even the holy time God hath chosen for himself, is it not many times more vainly and wickedly spent, then the week day? What are your Consciences but graves wherein you have buried all the good principles you had in your education? Are not your bodies the sinks of lust and the epitome of Diseases? Your estates so wasted in the service of the Devil, that they are become but a mere skeleton? Your breath is become more infectious then the steam of a Sepulcher; who more bitter against Godliness then you? Who more ready to shake hands with the wicked then you? Who more ashamed of their Godly Affection

out restours then you are? Do not many
 asked if you think their strictness and circum-
 Lord spect walking a crime, and for fear least
 ervic you should be involved in it, you think
 look that you have no way to clear your
 ious selves but by doing the quite contrary?
 whe and now Sirs, do you think to scape?
 ? An tell you in the name of God, except
 n tha you repent, your condition will be
 him doubly miserable.

1. In this life, the judgements of God
 day will overtake you, *Dent. 32. 20. They*
 ave *re Children in whom is no faith: saith*
 goo God in the 23, *I will heap mischief*
 ion upon *them, I will spend mine arrows upon*
 lust *them.* What a fatal deluge befel those
 You Sons of God, and of the Church, that
 f the corrupted themselves, and fell from
 mea God, *Gen. 7. 8.* What a dreadful curse
 mon befel degenerate *Cham* in *Noahs* fami-
 epul ly? How heavy was Gods hand upon
 odly *Ismael* and *Esau*? the time would fail
 y to let off the sad ends wicked children
 you of Godly Parents have come to; to
 An speak of *Nadab* and *Abihu*, *Hophni* and
 our *Phineas*,

Phineas, Absalom, the Sons of good Samuel, of Jehoram, the Son of good Jehoshaphat, of the Children of Josiah, of the posterity of the seven Asian Churches.
 O you degenerate ones read these examples, and tremble at them.

2. But most miserable will you be in the day of judgement, *Mat. 8. 13. When the Children of the Kingdom shall be cast into utter darkness.* There shall be weeping and wailing and gnashing of teeth; that day will be a sad day to two sorts of persons, to wicked Parents and Rebellious Children; when Christ shall say to a Child, who taught you to swear & drink? &c. and they shall say Lord, I had a Father and Mother did more for me then beasts do for their young. I never was taught any thing was good; I was never warned against sin, I knew little of thee and Christ, (except it were by how to abuse and prophane thy Name, and O the misery of those Parents. But on the other side, when Christ shall say to another, who taught you to take such courses

courses, and do such things? and the
 parents shall say, Lord, this our Son,
 our Daughter, were Children of Belial,
 we warned them night and day with
 tears, we were gentle to them, and ex-
 hortated them as fathers should do their
 Children; we corrected them, we
 prayed for them, we entreated others to
 pray for them, we wept over them; Lord
 thou knowest the sighs and tears, the
 heart-breakings we had from them, but
 they would not hear: O the misery of
 that Child, and of all such Children.

Now let me add but a little Counsel to
 you, which if followed will do you
 much good.

1. Engage your hearts to God, give up
 your selves to him. Avouch the Lord to
 be your God, and resolve to be his Ser-
 vants; then you will easily answer those
 many temptations, that will come a sui-
 toring for your hearts, and be very im-
 fortunate with you. Satan is Gods ri-
 val

val in suing for the heart, the world
and the flesh are his *Pandors*. Now
young man engage thy heart to God
and then thou mayest say, *I am not mine
own, I have bestowed my affections al-
ready, and I like my choice too well to
change.*

2. *Do not think your selves too wise
to learn, and too good to be taught,* which
is the sin of most young people. It is
your great wisdom to hearken to in-
struction, *Prov. 12. 15.* He that hear-
neth to counsel is wise, *Prov. 13. 1.* A
wise Son hears his Fathers instruction.
*There is no greater folly in young people
then to think themselves wise enough al-
ready.* It is reckoned in Sacred Scrip-
ture, great impiety not to hear instru-
ction, and there is a curse promised
against those that like the deaf Add-
stop their ears, and will not hearken to
Parents, Ministers, Godly, wise friends.
Whom do you despise but God him-
self? *Ezek. 3. 7.* You find it the brand
of Reprobates, *1 Sam. 2. 25.* *Eli*

world *sons* hearkned not to the voice of their
 w Oather, because the Lord would slay
 God them, 2 *Ch.* 25. 16. The Prophet tells *A-*
min *maziah*, that his not hearkning to coun-
 s aliel, was an argument God had deter-
 ll tained to destroy him. I have read a
 story of *Bernard*, who had a younger
 wif brother that was a Souldier, and led a
 hich wicked life ; his brother used many
 It wayes to reclaim him, but he slighted
 o in all ; Well saith he to him, Brother, the
 mark time may come that God *may let my*
 1. *words into your heart by a hole in the*
 tion *side* ; not long after this gallant was
 ople wounded in his side : then his Brothers
 h al words came to his mind with great a-
 Scri monishment. You that have *faithfull*
 stru *Parents, Masters, Friends*, that advice
 ed and counsel you, *take heed of shutting*
 dded *it out of your ears and hearts, least God*
 ent *let it in with a witness afterwards.* I
 ends would intreat young persons to study
 him that place, *Eph.* 6. 1, 2. It is the first
 ran Commandment that hath a promise
 i h with it, and there is a four-fold cord to
 Son bind

bind to the performance of it.

1. It is just and equal, this is right :

2. That it is the first Command, that which leads to all the rest ; he or she that keeps this, will keep the other ; he or she that breaks this, is in danger of breaking all the other, 2 *Tim.* 3. 1.

3. It is a Command, with a promise to allure them to it, and that of a temporal blessing, and that blessing which every one desires, long life.

And 4. The Apostle in *Col.* 3. 20 adds one more ; this is well-pleasing to the Lord ; and who is there that would not please him ? O remember how in all other things you are willing to be instructed : What Schollar is not willing to learn of his teacher the Tongues and Arts ? What Servant is not willing to learn his trade, and to be instructed and bind himself seven, eight, nine years to learn an Art or Mystery that he may live by hereafter ? And are your souls nothing to you ? Are you so wise for saving them you need no help ?

3. *Thought*

3. *Though you are in strength and health, likely to live many years, yet remember all you Young ones that you must dye, and come to judgement.* It is Solomons counsel, Eccles. 11. 9. There are in Golgotha skulls of all sizes ; there is only this difference between a youth and an old man, *That the one must dye through the necessity of nature, the other may die through the violence of a disease.* There is nothing so powerful to hold men off from sin as the meditation of death. There are saith one, two sorts of trees God quickly cuts down, *old trees that bear no fruit, and young trees that bear evil fruit.*

4. Labour to work on thy heart the *Meditation, how little the world bids for thy soul, and what inconsiderable things, those vanities and pleasures are* young persons are so much taken with: Many are but the *pleasures of fancy*, at the best they are *but the pleasure of sense.* It is very little that young persons know and understand of this, and that

makes them so mad after them, and so
 desirous to taste and try them. We
 please Children with bables; and they
 are no better the world puts you off
 with, such things as dare not endure
 a scrutiny at the bar of Reason. What
 do these things contribute to the bet-
 tering your beings, and satisfying your
 appetites? I mean to the giving you
 true content. Alas! they are things
 that perish in the using, and it will not
 be long e're you your selves will be of
 another mind. Now the more you un-
 derstand youthful vanities, the more
 carefull you will be to pass that age
 with as much innocence as may be, and
 to avoid those sins you must commit
 before you can come at them; and you
 will be afraid to venture much in the
 cracking that shell, that will yield you
 nothing but matter for repentance.

5. *Take heed you be not ashamed of*
your Dutie. Satan doth many times
 abuse *that natural modestie* that is in
 your Age, to stave you off from Religi-
 on,

on, telling you, you will be but laugh-
 ed at, and scorned for your pains : But
 they *learn to be ashamed of nothing but sin ;*
 and this is that modesty that is alwayes
 the companion of comeliness and beauty,
 to be ashamed to do evil : But when a
 man hath done evil not to be ashamed,
 this is that which hath the greatest de-
 formity in it: *He that is ashamed of doing*
good, it is to be feared will grow past
shame in doing evil. It is the common
 excuse, I shall be laught at, and I am
 ashamed. But if you be derided for
 your piety and singularity in Godliness,
 because you will not run with the wick-
 ed to the same excess of ryot ; so were
 your betters, both Prophets and Apostles,
 yea, the Lord of both, *Jesus Christ* him-
 self was despised and mocked. But
 who are they that deride you ? none
 but wicked men. And will it not be
 more grievous to have God laugh at
 your calamity, then for men to deride
 your piety ? Chose whether you will be
 ashamed of Christ and his words in an
 on,

evil Adulterous Generation, that you may avoid the reproach of the ungodly; or whether you will own Christ now, that he may own you when he comes in the Glory of his Father bringing all his Holy Angels with him.

6. *Look well to your companie*; let your delight be in the Saints that are on the earth, and in them that excell in vertue. Young trees seldome grow straight in hedge-rows, nor young persons good in evil company. Where your own corruption would draw you one mile, your company will draw you two as a mans company is so is he, *Prov. 13. 20. Ch. 28. 7.*

14. ¶.

The Character of a wise Christian.

1. *He takes the word along with him in all his concernments and actions*; he that steers his course by any other rule is like a man that leaves the *Pole-star* and sails by a *Meteor*, Read *Psal. 119. 98, 99, 100.*

2. He

2. *He doth above all things labour to please God.* All wisdom without this naught and rotten : but to make the pleasing God our first and chief care is the truest wisdom.

3. *He is careful to secure the main.* The Serpents wisdom is to save his head. And a Christians wisdom is to save his soul.

4. *He doth all things with a plain, honest, sincere, upright heart :* he maintains the Doves innocency with the Serpents policy, *Mat. 10. 16.* True wisdom is a pure, chaste, Virgin wisdom, that will not mix and blend with worldly and carnal policy ; he knows that honesty is the best policy, and hath the advantage of all things, *2 Cor. 1. 12.*

5. *He exercises a holy Government over his passions :* for there is nothing speaks a man further from wisdom, than inordinate affections. Wisdom is the ballast of the mind, that keeps it steady. If all Government be the result of wisdom, much more must the Go-

vernment of a mans self speak him in possession of true wisdom. —

6. *His eyes are in his head*; He carefully discerns between good and evil, between things and things, between man and man, that he may approve what is good, and reject what is evil, for otherwise the knowledge of good and evil is not true wisdom.

He is careful to apply fit means to the end. The folly of men in the false Church, is, they set up other means than what God hath appointed; and the folly of men in the true Church is they separate the end, and the means, and think they may come to holiness without happiness. But a wise Christian knows, as there is no coming to the end but by the means, so no means which bring us to the end but such as are of Gods appointing.

8. *He is careful to time all his actions*, and in order to it, to observe and improve all opportunities, because to all things there is a time and season that renders them beautifull and facile, which

in which if slipt, things become doubly difficult, and sometimes impossible. care on if it be struck while it is hot, you evil may work it to any figure; so it is ween matters of Religion. There are golden moments, that a wise Christian will evil observe and redeem.

good 9. *He doth consider with himself what will be the issue and event of things.* A to the wise man understands consequences. false True wisdom, *Janus like*, looks backward and forward, it hath eyes before and behind. Every wise man holds in-erate intelligence with time past by memory, they with time present by prudent circum-ine inspection, with time to come, by pro-evidence, labouring to fore-see what ears such and such things will end in. Thus end, God himself to keep our first Parents in g. integrity, gave them the commination, ions, *In the day thou eatest thereof thou shalt im-dye*, expecting that in wisdom they o all should discern what the event and issue that of disobedience would be.

cile,
hich

10. He

10. *He doth provide for his latter end.* This is a great point of wisdom, *Deut. 32. 29.* One of the greatest perfections a man attains unto is wisdom. The proper act of wisdom is consideration; the chiefest point of consideration is our latter end; every man must dye, and it is not an easie thing to dye well; and therefore it is wisdom to dye daily in meditation and preparation, that when that time comes, we may have nothing to do but to dye.

Q. 15.

Why are those that have received Grace so troubled with distractions in holy duties.

1. *Because there is corruption in the best, which clogs and shackles us in our best duties.* Remainders of sin, will be hinderers of our close communion with God; these dogs will be barking though their teeth be pulled out.

2. *Because Satan stands at our right hand*

utter and to withstand us when we appear before God, and to disturb us in our worshipping of him.

3. *To shew unto us our need of Jesus Christ*, to be our High Priest to bear the iniquity of our holy things.

4. *To teach us that when we do seem to be most dutiful*, yet even then we have need to be most humble.

5. *To be a touchstone of our spirituali-* and growth in Grace. The more spirituality we arrive at, the fewer distractions in Gods service we shall meet with.

6. *To teach us to watch as well as pray*, to keep our hearts with all diligence. Every Christian in duty must fight as well as work.

7. *To teach us not to make ourselves the fountain of assistance* and strength in holy duties.

8. *To make us strive to be more fervent in spirit* in serving the Lord. When the flame arises the smoak decreases.

9. To

9. To stir *us up to delight in Gods service*. Our hearts will abide there where they do delight.

10. To make *us long after heaven* that blessed state, where no distractions are.

The remedies against them are of two sorts, by way of prevention, by way of cure.

1. *By way of prevention* ; remember these three things.

1. *Holy retirement*, sometimes of body, alwayes of mind. *Esaue* went in the field to meditate. Enter into thy Closet, saith our Saviour. But in publicke, there must be a retirement of spirit ; call off thy heart from the world, and from external objects. It was a saying of *Bernard*, it is not unusual for men of untamed fancies to be surrounded with multitudes when alone ; nor is it impossible for a man of a sound spirit to be alone among multitudes.

2. Come

2. Come to holy duties *armed with*
resolution; say with *David*, *Psal. 71.*

I will go in the strength of the
 word: Resolve not to be taken off.

3. *Supplication.* There must come
 power from above, and prayer fetches
 in: And in prayer against distractions
 be earnest with God, for

1. *The sanctification of thy fancy* and
imagination. That grace that sanctifies
 our minds, confines them; grace sets
 our hearts upon the right object, and
 makes them move orderly and regular-

2. Beg a *fixed heart*, *Psal. 86. 11.*
David prays, unite my heart, make it
 steady, and he often speaks of this; my
 heart is fixed, or prepared.

3. *The spirit of love.* The soul lives
 where it loves, and causes an immora-
 tion on the object; the more love to
 God, the fewer distractions, and the
 more composedness of mind.

4. *The grace of holy fear.* In thy fear
 will I worship, saith *David*, *Psal. 5.* Pray
 to

to God to possess thy soul with an awe of his Glorious Majesty.

5. *Beg holy Zeal.* Let thy heart be seething hot. Flies use not to come to the boiling pot. Zealous Christians complain least of distractions.

2. *By way of Cure.*

1. *Get indignation at the first rise of them.* If they be injected by Satan, throw out the fire-ball; if thy heart has been the mother to conceive and bring them forth, let it not be the nurse to bring them up.

2. *Be humbled for them.* Gracious souls cannot but be grieved at them; but vain thoughts never trouble wise men; but walk humbly with God, to the sense how little thy heart is worth him.

3. *Exercise faith in Christ for the pardon of them, and power against them.* when thou art troubled with these fiery Serpents, look to the brazen Serpent Christ Jesus.

Q. 16.

brief consideration of that common distress of conscience arising from fear that a man hath sinned the sin against the Holy Ghost, in three questions.

1. *Shewing what are the reasons why God suffers some to be exercised with this temptation.*

2. *Who are they that are far from committing this sin ?*

3. *What are those Graces that are reservatives against this sin ?*

1. Q. *What are the reasons that God suffers some to be troubled with this temptation ?*

It is a thing of common observation among those to whom distressed souls do open their maladies, that they find many sore pressed with this temptation ; the reasons with submission to better judgements may be such as these.

1. It many times ariseth from ignorance, want of right and sound information of the

the nature and ingredients of this sin. Many poor Christians charge themselves with it, before they understand what it is.

2. Because they have not made right application of the word to their own hearts, but have been censorious and uncharitable to others, and now they are forced by a Divine hand, whether they will or no, to make application to themselves; and this is God's caritative to eat out uncharitableness.

3. It may be they have been secure and formal in Religion, and neglected the duties of it against the convictions of the Word and Conscience, and abated in their affections to God, to the Ordinances, to the Children of God. Sin against light and back-sliding, though in such and such a degree they do not constitute this sin, yet they look too like it.

4. It is to make others fear, and take more heed to their ways. When we see God as it were letting our brethren

upon

upon the rack; this is to check our negligence, to be a bridle to our looseness.

5. It is to exercise the gifts and graces of others, both Ministers and Christians, to put them upon the exercise of prayer, consolation, pity, charity, labour, brotherly kindness, and the like.

6. They may be exercised with it to fit them for some eminent service and employment, as to make some open confession of the Faith, or to make them experimental comforters of others, with the comforts wherewith they themselves have been comforted of God, or to prepare them for undergoing some heavy outward affliction, which seems light to those that have had a wounded spirit, or to make them live a more strict and exemplary life, or to possess some greater measure of spiritual joy, or to fortifie them against the assaults of some beloved sin, or to undergo some fierce conflict with Satan; some or all these

G

may

may be the condition of the party here. after ; and God is now sitting and preparing them by this trouble for it.

They may think they have committed this sin by Gods leaving them to hearken to Satans perswasion. They failed in believing God who spoke for their good, and now they believe Satan who speaks for their ruine ; they did not hearken to the motions of Gods spirit for their consolation, and now they hearken to the false reasonings of an unbelieving heart prompted by Satan for their vexation. Satan was not formerly more diligent to draw them on to sin, then he is now to keep them from comfort ; and their own perversness did not then make them further from instruction, then now it doth from consolation.

2. Quest. *Who are they that are far from committing this sin ?*

The solution of this may serve as a remedy against this distress ; for who-

soever

soever finds in himself these things, may be confident he is not guilty of this sin.

1. They are far from committing this sin, that do esteem Christ, and desire to enjoy him, and are willing to be subject to his Authority.

2. They that do truly desire to honour Christ, not only inwardly in their hearts, but outwardly in their lives and conversations by words and actions.

3. They whose illumination is attended with reformation, who not onely know the Truth, but love and obey it.

4. Those who wish well to the Kingdom and Gospel, and people of Christ, that for *Sions* sake cannot hold their peace.

5. They who cleave to the Ordinances, though they want comfort, that wait upon the Lord who hides himself from the house of *Jacob*.

6. They who desire the efficacy of the ministry on the souls of others, who

can rejoyce when souls are converted, and are glad to see that Grace in others they want, and that grieve when the edification of souls is opposed and obstructed.

7. They that aspire after a holy life, that are students for piety, and mourners for iniquity. These have not committed the sin against the Holy Ghost.

3. *Qu. What are those Graces that are preservatives against this sin?*

1. *A cheerfulness in the service and wages of Christ.* Serve the Lord with gladness, account not his Commands grievous.

2. A sincere love to Father, Son and Spirit. This sin is committed out of malice and hatred.

3. A daily desiring, thirsting after Christ, ever desiring Christ will keep us from ever despising him.

4. A labouring to get heat unto our light, that our knowledge may be attended with a change in heart and life.

5. A daily

5. A daily care to persevere, and hold on in Religion and Grace, with a jealousy of our selves least we should be guilty of declining and back sliding.

6. A pleading and standing up for the truth in our places and callings with courage and wisdom.

7. A perfecting holiness in the fear of the Lord, avoiding not only all gross sins, but also, as much as we can, keeping our selves from infirmities, at least not allowing our selves in them.

Ø. 17.

The spirituals mans aime, or a resolution of an important and serious question, concerning our aimes and intentions, whether they be for God or the world.

Aims and intentions are secret things, removed from the cognizance of others. The rectitude of intention contributes so much to the acceptation of our services with God, that without this no-

thing, though never so materially good and plausible can denominate us sincere in his sight; or prevail for any acceptance with him : Now though others are not competent judges of our ends, yet if we will deal faithfully and truly with our own souls, we may know them by such plain things as these are :

1. *By our desires.* Try thy heart by this, whether thou dost desire most to be with God, or to be in the world. That which is our end we would be in the fullest enjoyment of.

2. *By thy hopes.* What is it thou hopest for? is it to grow great or rich in the world? or is it that thou art approved of God, and in favour with him? That which is thy chiefest hope is thy end.

3. *By thy delights.* Dost thou so delight in the world, that if that flow in, and that thou hast any probable assurance of its continuance, thou findest thou canst be contented without God?

or

or dost thou account thy self miserable whatsoever thou enjoyest, except thou have some soul communion with God, and canst find some taste of his love, even in outward mercies, and those taste carrying thy soul to delight more and more in God as the fountain of them.

4. Examine how thy heart is *affected upon the loss of outward things* : What is it grieves thee most, the burning thy house, loss of trade, death of friends, or the want of Gods presence, the dishonour of his name, the danger of losing the Gospel, and the like ? that which is our end, we are grieved for, being disappointed of.

5. *If the world be thy darling, thou wilt be affraid to own Religion* when it exposes thee to danger, shame and loss : alwayes worldlings are for an easie, creditable, cheap Religion : But if God have thy heart, thou art jealous least the world should draw thee from God, and thou wilt account no pains too much for him, thou wilt be diligent in

the use of all means. In the service of God thou wilt account losses gain, and think thy self abundantly honoured in being accounted worthy to be dishonoured for Christ.

6. That *which is a man's end he will plead for*. We see prophane men plead for the world; *gross sins* are with them *small sins*, nay, *no sins*, nay sometimes *commendable things*, or at least *indifferent*; for ends will make men find out many Topicks to argue from. Monstrous apparel is but decency, drunkenness is but good fellowship; they can say much for unlawful gaming, wanton dalliances, stage-playes, recreations on the Lords day; Alas, say they, these are but innocent Divertisements for the body and mind: But those that make God their end will plead for him, they stand up for his Name, his Word, his People, *Wisdom is justified of her Children*; they have much to say for devotion, for mortification, for fasting and praying, for holy conference, for modest

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of apparel, for sobriety and temperance,
and for circumspect walking, and the like.

7. *He that serves the world will suffer much for it, in his body by pinching it, in his name and reputation by reproach,* (for even a covetous miser shall have some scoffs; he will make such piti-
ful complaints, and such ridiculous ex-
cuses, and do such base drudgery, the
world will laugh at him) yet he suffers
all this because it is his end: So he that
serves God is willing to suffer for God,
to part with all for him when he calls
for it, to endure scoffs and jeers for his
not complying with the Vices of the
world.

Lastly, if God and the World call,
whom dost thou follow? the Bell
tolls, the Play-bill is set up, whither
dost thou go? Here's the Bible or a good
Book, there is the Tavern, or the Ga-
ming house; God calls to the one, the
World to the other, whom dost thou
obey? If a Lacquey follows two Gen-
tlemen, when they part, he whom he
follows

follows we know is his Master; that which a man follows from morning to night, from week to week, and leaves other things to follow, that is his Master, that he serves, and that is his end.

Ø. 18.

How must we carry our selves to God and our friend.

Trust him because he is faithful.

Prize him, because he is so transcendently excellent.

Be advised by him, for he is infinitely wise.

Suffer for him, for Christ did so for us.

Delight in him, because he is amiable.

Be zealous for his Glory, and grieved at his dishonour.

Love his Children for his sake.

Long to hear from him, and let him hear often from us.

that *Rejoyce in his gifts, but more in his*
 g to *presence.*

ave *Invite him to come unto us.*

Ma *Do nothing to grieve him.*

nd. *Be comforted in this, our friend will*
ever be our enemy, and our enemy
shall never find us friendless.

d a

§. 19.

of *the Providence of God in two cases,*
how it is abused, and how it may be
 cen *improved.*

tely *The Doctrine of Gods providence is*
 for *most comfortable Doctrine to Gods*
 children, and that which we should
 labour to have a distinct knowledge of.
 mi *Two things at present I shall briefly*
 red *touch upon.*

1. *To shew how the providence of God*
is abused.

im *2. How the providence of God may be*
 improved for the comfort of the Godly, in
 Re *some common cases that may befall them.*

I. Quest.

1. Quest. *How is the providence of God abused?*

I answer, the providence of God is most sadly abused these four ways:

1. *When the providence of God is not observed and taken notice of*, hereupon God loses that Glory he might have from us, and we lose that comfort we might have, if we did observe how all things come from God, and are ordered by him. It is true, that there are mysterious workings in the providence of God, which some think was set out by the hands under the wings of the living creatures, *Ezek. 1. 8.*

But of those things that are seen and visible, we take little notice of them, of which God complains, *Isa. 5. 12.* There are several things in the providence of God, the not observing whereof speaks us guilty of abusing it.

1. When we take no notice how the attributes of God, his wisdom, holiness, power, truth, love, justice, shine forth in all his works.

2. When

2. When we observe not *the bush*
burning and not consuming, the eminent
 reservation God gives to his Church,
 sending them full and seasonable relief
 from all troubles and dangers; the sub-
 sistence of the Church, when the design,
 power and malice of the world is a-
 gainst it, seems no less then a continued
 miracle, to one that weighs all circum-
 stances.

3. When we observe not how emi-
 nently God infatuates enemies, disap-
 points and frustrates their expectations,
 and that when they have travelled, and
 sought things to the birth, that all
 things are ready for execution, the de-
 signs and counsels are ripe for action, then
 God overthrows all; these are things
 that run into our senses daily, and eve-
 ry page gives proof of them, yet who ob-
 serves these things?

4. Not observing Gods vindicative
 justice in a way of retaliation, when
 God doth, as we may say, cry quit with
 wicked men, punishing them in that
 very

very way and kind they have sinned well against him, as in *Adonibezek*, Judges near in the case of *Sodom*, burning with lustord. it is burnt with fire; they were guilty, of unnatural lust, and fire hath an unnatural motion, it comes downward. Thus God threatens *drunkards*, *Hab. 2. 15* we will give them cup for cup, spewing a for spewing. So *Isa. 33. 1.* a Text often to be read to oppressours and perfidious men: You shall have spoiling for spoiling, and treachery for treachery. Again *Joel 3. 6, 7, 8.* a good Text for cruel men, God threatens to pay them in their own kind: Therefore *David* often, magnifies the Lord for this work of his providence, *Psal. 7. 16. Psal. 9. 15, 16* Some And at the destruction of *Babylon*, the *Angel of the waters* glorifies God for this, *Rev. 16. 5.* because he had thus judged; thus they sinned, thus they were punished.

5. When we observe not how that the providence of God is a fulfilling the Word of God. The providence of God,

well understood and applyed, is a most
 clear excellent comment upon Gods
 word. Thus we see *Jehu*, a naughty
 man, yet 2 *Kings* 9. 26, 37. in the case
 of Gods justice upon wicked *Ahabs*
 family; mark how he comments, *This is*
the word of the Lord, this is the fulfilling
of a threatening : The thing in it self
 seems good, to observe how God in his
 works makes good his word; but the
 affliction in *Jehu* was naught. We have
 an example of Christs Disciples when he
 was purging the Temple, *Joh.* 2. 17.
 His Disciples remembred it was writ-
 ten, *The zeal of thy house hath eaten me*
up.

Some say, if two Lutes be equally
 tuned and tuned, though they be laid
 in several places, yet strike one, the
 other will sound; so when God strikes
 upon the string of providence, present-
 ly the word answers it; this is done,
 that the Scripture might be fulfilled :
 the bread I eat is a fulfilling the Scri-
 pture, he is ever mindful of his Cove-
 nant,

nant, he hath given meat to them that *fear him*, *Psal. 111. 5.* The preservations I have are a fulfilling the *word*, *Psal. 91.* he shall keep thee in all thy ways. A reasonable calling to mind the word of God when we see the works of God, is a sign of a gracious heart, and a sanctified memory; whereas the not regarding God, the not seeing him in the things he doth and gives to us, is a sign of a degenerate heart, and the abuse of Gods providence.

2. *Providence is abused, when from thence men take occasion to sin from* and that among others is done these three ways;

1. When any conclude they may sin because God in his providence can turn it to good. This is that presumption corrected by the Apostle, *Rom. 3. 8.* Let us do evil that good may come of it which was a slander cast on the Apostles, as if they had taught such doctrine. God is indeed the sovereign cause of all events, yet this excuses not

struments; for what God doth very justly, men may do very wickedly.

2. When we do not distinguish between tempting providences, and the commands of God: we must follow providence no further then we have the Word for our rule: Because *Achan* followed providence, he stole the *Babylonish* garment; but because *David* followed the word of God, he durst do no harm to *Saul*, though providence had put him in his hand. There are tempting and permitting as well as directing and commanding providences; and it requires a great deal of wisdom to cut an even thread, between Gods providence and mans improvidence, between providences of wrath, and providences of mercy. We err most dangerously when we do engage in actions if providence seemsto favour, when there is a plain expresse word against them; when we mis-interpret Gods providences, to think God in his works likes that, and encourages to that, he hath in

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his

his word forbidden, is as sad a mistake as a poor creature can run into, and it is a great sign of infatuation; when a man sees and observes what may encourage him, and thinks himself clearly and powerful called to it, and is stark blind, and can take no notice of the stops, checks, rebukes, and discouragements God lays in his way. To make providence a cloak for any unlawful action, is to abuse the dealings of God. Remember, God is not mocked, nor can any fig-leaves hide from him, who hath a penetrating eye, and whose judgement is according to truth.

3. When the providences of God in his mercies and blessings are perverted and turned out of their right channel, and made to serve pride, lust, envy, luxury, and the like; and this way the providence of God is most universally abused in the world, both by Heathens and Christians.

3. *We abuse the providence of God, when we make an evil construction of the afflictions*

afflictions of Gods people ; when we conclude from thence they are wicked men, hypocrites, that God hath forsaken them, and cast them off. Thus *Jobs* friends dealt with him, and the wicked with *David*, *Psal.* 71. 10, 11. and the *Jews* with *Christ* : Whereas all these providences are either probative, corrective, or purgative : But to conclude, they are none of Gods people, because they are afflicted, is a horrible abuse of Gods providence, a condemning the generation of the just, and argues desperate ignorance, or something worse.

4. *When we insult over those that are in misery*, a thing too common among those that are called Christians. There is a spirit in the world that rejoices in others afflictions, a generation that clap their hands at our divisions, or losses, or sufferings, and say as they in the Psalms, *so would we have it* : But as *Solomon* saith, *Prov.* 17. 5. *He that is glad at calamities shall not go unpunished.*

ed. If any should rejoyce in the dismal burning of *London*, and say it was well burnt, but in an ill time, God himself hath said of such, *they shall not go unpunished*; the Devil himself shall as soon escape the vengeance of eternal fire, as such shall escape the judgements of God.

2. Quest. *How providence is to be improved for the comfort of the Godly, instanced in some common cases, may and do befall them.*

1. Case is,
Concerning the deadness and inefficacy of means.

I call that deadness of means, when there is either a total inaptitude in the means, or no suitableness or congruity in the means to the end, as in *Abraham's Case, Rom. 4.* There was no likelihood that such an ancient couple as *Abraham and Sarah* should have a young child: So in the destruction of *Jericho*, that the compassing the City in a kind of

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procession, six dayes should contribute to the taking of the City : What efficacy seemed in this ? So, that *Cyrus* a Heathen should proclaim liberty to the *Jews* to return to their own Land, and that he should contribute to the building the Temple to the God of *Israel*, was a very unlikely thing, no one would have thought him a fit person for such a work, that he should become another *Solomon* in this particular.

Thus many times a Christian sees no lively suitable means to bring about that good he desires and expects. In this Case we may be comforted ;

1. *Because the fountain from whence we expect all good to flow is God : Now* God is not tyed to means ; all means work only by way of instrument. If a man be sick, physick is the ordinary way to cure him, but the fountain of life and health is God ; and therefore God many times blesses poor, weak, unlikely means, to restore a man to health : so when a man is poor, friends and ac-

quaintance are the ordinary way to relieve him ; but sometimes God makes strangers and enemies to do it : whosoever i the instrument, it is God that sends the supply, *phil* 4. 19.

2. God many times denies and hides suitable and lively means , because *we should put too much trust in them* ; and it is our over-prizing, and over-expecting from creatures, makes God to put a deadness into them.

3. Providence *seldome* appears in means of our choosing, or works by tools of our appointing. When we limit the Holy One of *Israel*, to time, to persons, to means, God alwayes holds back his hand, for God will not be prescribed by us what he shall do.

4. *Divine providence can put life into the deadeſt means that are* ; he can prosper the most unlikely means ; he can make dry bones live. This many times he doth to shew, that he can quicken the dead, that he is wise in counsel, and excellent in working.

2. Case.

The crossness of events.

Cross events are when things do fall out contrary to expectation; when we look for light, but behold darkness, for peace, but behold trouble, for healing, but lo a breach, for ease, and behold a burthen; when we have said of such a thing, surely *it shall comfort us concerning our sorrow*; and when it hath been produced, it hath been either a rod to beat us, or a Serpent to bite us: this is that causes great trouble and sadness of heart. *Deceived hopes trouble us more then present wants*. Present wants may pain us, but deceived expectations shame us, and a rational creature endures any thing better then shame, which is caused not only from doing things against common principles, but from losing and missing our expectation: Therefore *David* prays, *Psal. 119. 116.* that he may not be ashamed of his hopes. This the Godly meet with at

every turn : Many times children, other relations , callings, do not answer our expectations, all things go crosse with him : *In this case consider.*

1. *There are certain Royalties in Divine providence, with which we may not meddle.* We must submit to God, for as God is the cause of all actions why they are, so he is the cause of the cessation of acts.

As God hath the highest reason for what he doth, so he hath good reason why he doth not do such a thing , or why he doth invert or stop such a thing.

2. *How crosses soever the events of providence are, they are alwayes founded upon unerring wisdom, and unspotted goodness.* God knows well enough what he doth, he works all things according to the counsel of his own will, *Eph. 1.*

11. For as in the body of man the foot hath an eye to direct it, and in the soul the will of man hath the light of the understanding to go before it ; so God would

would have us to conceive of him, that the light of advised wisdom is with him in all he wills or works. In all our desires therefore we must put them up with a reservation of the will of God, and how cross soever things fall out to our hopes, yet remember what God works is better then what we pray for; we may err in our prayers, but God never mistakes in what he doth.

3. *Cross events in providence are many times the punishment of some sin in us*; either it is for our untimely desire of things, or our inordinate desire, or the neglect of some duty required as preparatory to make such a thing come as a blessing.

4. *Cross events many times come from Divine Love*. A Father will not let the Child have a knife, or climb up in some high place, because he knows he will hurt himself: So God many times sees if he should gratifie and succeed our hopes and our desires, we should but thereby be rendred more incapable of serving

serving him, we should be prone to terminate in the creature, we should contract more falls and bruises. Consider then *God may grant in anger, and withhold in love.*

5. *If God in his providence do cross us in one thing, it may be it is to bestow upon us some better thing.* When he shuts the hand of his common bounty, it is that he may open the hand of his special grace.

(Lastly) *In such providences God doth not simply cross us, but many times by things and wayes that seem contrary he gives the good that we desire.* Gods way for Israel to Canaan was a straight way, or a right way, Psal. 107. 7. Though it had many turnings and windings, going backwards and forwards; So God makes the crossing us for the present a ripening circumstance for the future; here is all the difference, God brings the mercy round about, and we look for it straight forward.

3. Case.

The strength and successiveness of Afflictions.

That is, when afflictions come one upon the neck of another, like *Jobs* messengers, and a whole series of providences are against; as in *Jacobs case*, *Gen. 42. 36.* *Joseph* is not, and *Simeon* is not; and ye will take *Benjamin* also, *all these things are against me.*

1. Consider, *all afflictions take their commission from divine providence*; there is no rod but is of Gods making and sending, *Job 5. 6.* Affliction springs not out of the dust : That wicked King or Lord, *2 Kings 6. 33.* raised a true Doctrine, when he said, this evil is of the Lord : But he made an ill application, when he said I will tarry no longer.

2. *There is a Divine providence that qualifies successive afflictions*, and makes them all mercies to good men. Whatever repeated rebukes, and reiterated strokes are to wicked men, they prove good

good physick to the Godly.

3. *Divine providence proportions these renewed afflictions to our disease;* If he sends many afflictions, it is, because *we need them*, 1 Pet. i. 6. manifold temptations come not but where need is. We serve divers lusts; no wonder God sends divers tryals. *Job* could not have been without one of his afflictions. Many times single afflictions do not make us understand; we look upon the first as an accident, as a by-blow, but when it comes again and again, we begin to think what is the matter, somewhat is amiss. When the report was brought to *Galienus the Emperour*, *Ægypt* was lost, what then saith he, cannot I live without the flax of *Ægypt*? And when it was told him *Asia* was lost; and cannot I live without the delicacies of *Asia*? Such a kind of spirit that flights single afflictions, makes God double his stroak. When God musters up an Army of afflictions, and pursues us with Fire, Sword, and Pestilence, it becomes

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us to think what is the cause, sure here
 is somewhat done more then ordinary,
 sure there is some *Achan*, some abomi-
 nable thing among us : We do not send
 a train of Artillery, and an Army to
 kill wasps : nor doth the wise God
 make such preparations for death, but
 where there is just occasion given.

4. These troubles, though they come
 thick like hail-stones, yet *they are all*
measured and moderated by God, as to
the time and continuance. There will
 be a last affliction, the last plague, the
 last enemy to Gods people ; all afflicti-
 ons, as they are from the will of God,
 so every circumstance, the height,
 breadth, length of every one is measu-
 red by God, and that is a singular com-
 fort.

4. Case.

The blasting of probabilities.

That is, when things have been regu-
 larly fought of God by holy means, and
 in a lawful way, and we have come
 neer the Mercy, in sight of it, things
 have

have been wound up to the top, of a sudden all things run backward, and we lose the sight of the mercy ; so that we are to begin all anew.

1. Consider, *God checks visible probabilities, lest we should ascribe all to means*, and rob him of his Glory.

2. *To shew us the vanity of Creatures*, and to convince us of the folly of promising our selves so much comfort and satisfaction from them. The Creatures promise us great things, and we are too apt to believe them. Riches promise to ease us of our care and labour, and we many times promise our selves a writ of ease too ; but they do but increase our cares ; they promise liberty, but they bring us into bondage ; they promise us contentment, but they fill us with disquietings and vexation, and so in other things : We expect great matters from changes and alterations. The Servant promises himself great matters in his freedom, the single man in his marriage, the heir in getting out of wardship,

ship and minority : But all these things are fewel to enflame our desires, rather than food to satisfie. But there is no way to make us believe it till we feel it ; therefore God blasts many things that are probably like to prove comforts, that we may experimentally see the vanity of Creatures.

3. *God many times interrupts probabilities, to see how we can behave ourselves in the midst of improbabilities,* whether we can live upon a promise or no. For though a promise be not so sensible a ground to relie upon, yet a promise is a surer ground then the most probable providence that is. In that God hath promised to be my God, and my exceeding great reward, and hath said, if I commit my way to him, he will bring it to pass, this is a better ground to rest and stay upon, then if I had all the probable means in the world. Now when God cuts off probable succours and supports from us, it is that we should live more upon himself and his promise.

5. Case.

5. Case.

The pinching wants of our present Condition.

That is, when there is a thinness and scantiness of outward provision; many mouths, little meat; many backs, little rayment; many wants, and small supplies; we have nothing but what we have from hand to mouth. In this case,

1. Consider, *Divine providence is a daily care.* Christs Disciples must take no care for to morrow, *Mat. 6. 34.* The whole congregation of *Israel* must gather their *Manna day by day*, *Exod. 16. 4.* They shall gather a certain rate every day, that I may prove them. *Vatabl* refers Gods proving *Israel* to this particular Law of gathering *Manna*; this was a great tryal of their dependance on God, and obedience to him.

2. *God can send means successively day by day*, as he did to *Elijah*. Is not the earth the Lords, and the fulness thereof? God hath strange wayes to

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provide for his. In the year 1573. when *Rochel* was besieged by the *French Kings* Army, God sent them in daily with the Tyde an infinite number of small fishes, such as before that time were never seen in that Haven, and after the Siege ended retired again. God can lengthen out a little means, and put a secret sweetness and fatness and blessing into the morsels of the Righteous.

3. *God sees a depending life best for his Children.* *Ægypt* was a Countrey that owed its fertility to the over-flowing of the *River Nilus* : This was not judged by God so fit a place for *Israel* as *Canaan*, a Land that was watered with rain from Heaven; they depended on God for that rain. Our wise Father sees that a dependance on his providential care is best for us, and therefore hath taught us to pray, *Give us this day our daily bread.*

6. *Case, Is concerning posterity.*
I should, *saieth many a man,* do well
I enough

enough for my self, but what if I should dye, and leave many poor Children in a helpless condition; this troubles me more then my personal calamities do.

To this I propose but this one consideration from the providence of God.

The Law saith, the King never dies: So I say, *the providence of God never dies*; though thou diest, God still lives. Providence is not restrained to one age of a mans life, or to elderly and grown persons: providence doth eminently concern it self for little Children. What care did God take for *Ishmael* when he was a little child? How strangely did providence work for *Moses*, when he was hid three months! and *David*, Ps. 27. 10. supposes that if Father and Mother should forsake him, (for the words do seem to be *vox fidei*, the language of *Dauids Faith*.) Yet God will take care of him, and Psal. 107. 41. *He setteth the Poor on High from Affliction, and makes his Families like a flock.* A flock of sheep are maintained with a little charge,

charge, the taking out of some, is often a means to preserve the rest ; they remain a flock still. God can make one Child a help to Father and Mother, and all his Brethren ; so *Joseph* was to *Jacobs Family*. Make it thy care thy Children may be Gods , and then leave them to his providence, with whom the *Fatherless find mercy*. The good of posterity lies in the same hand of providence thy own good lies in. Do thou like *Abraham* command thy Children and Household to keep the way of the Lord, to do Justice and Judgment, and God will bring upon thee and thine the *blessing of Abraham*, to be a God to thee, and to thy seed, Gen. 18. 19.

Christian Reader,

THe ensuing Catechism is for the most part taken out of Mr. Hierons Catechisme, and is only the latter part of it, which contains general directions for Holiness and Righteousness applyed to particulars, both to our daily carriage and to our Age, duty in our Calling and Relation; and because it is out of print, I was very desirous to have at least this part reprinted, because it doth so pithily, plainly and orderly set down Relative Duties : Some Alteration and addition I have made for illustration and application sake, which I hope thou wilt have no cause to complain of. Read, Meditate, Pray and practise, and God will give a blessing to thee.

1. *Directions for a mans daily carriage.*

Question.

WHat must our work be in the morning?

Answer. To let our Prayer come before the Lord, and to praise his mercy, which he shews in our continual preservation; and thus to do is to awake with God, *Psal.* 139. 13. *Psal.* 88. 13. *Psal.* 59. 16.

Quest. What must our apparel be?

Answer. Such as becometh those that profess the fear of God, *1 Tim.* 2. 10. *b*

- *b* Therefore neither costly beyond ability, nor garnish beyond modesty.

Quest. What is next to be done?

Answer. We must follow our own business with quietness, *1 Thes.* 4. 11. *2 Thes.* 3. 12.

- That is in those particular Callings God hath set us in.

Quest. *What must chiefly be cared for in our business?*

Ans. To walk with God, Gen. 5. 22.

Quest. *What is it to walk with God in our Calling?*

Ans. 1. To set the Lord alwayes before us, Psal. 16. 8.

2. To labour to approve our selves to him in well pleasing, 2 Cor. 5. 9.

3. To acknowledge him in all our wayes, Prov. 3. 6.

4. To refer all to his Glory, 1. Cor. 10. 31.

Quest. *What must our speech be?*

Ans. Gracious alwayes, Col. 4. 6. d

d Such as may witness Grace in the heart.

Quest. *Why must we be so careful of our speech?*

Ans. Because for every idle word we must give account, Mat. 12. 36, 37.

Quest. *Why else?*

Ans.

Ans. Because if any man seem to be Religious, and bridles not his tongue, his Religion is vain, *Iam.* 1. 26.

Quest. What things must we chiefly avoid in speaking?

Ans. Lying, swearing, filthiness, foolish talking, jesting and railing, *Eph.* 4. 25. *ch.* 5. 4. *Jam.* 5. 12. *I Cor.* 5. 11. e

e This is called, *Eph.* 4. 29. rotten communication, because it discovers a rotten, corrupt heart.

Quest. What company must we keep?

Ans. We must desire and endeavour to be companions of them that fear God, and let our delight be in the Saints which are on earth, and in them that excel in vertue, *Psal.* 16. 3. *Pf.* 119. 63.

Quest. Is there any danger in evil company?

Ans. Yes, for a companion of fools shall be destroyed, *Prov.* 13. 20. *Prov.* 28. 7.

Quest. What must we do in such company?

Answ. Learn not their evil wayes, and if sinners entice thee, consent not to them, *Ier.* 10. 2. *Prov.* 1. 10.

Quest. What must we do when we come to our meat?

Answ. We must do as Christ did, look up to Heaven and give thanks, *Mat.* 14. 19.

Quest. How many things must we look to in our diet chiefly, as we are Christians, and reasonable Creatures?

Answ. Three things.

Quest. What is the first?

Answ. That our use of the Creatures be with sobriety, least our hearts be over-charged with surfeting and drunkenness, *Luke* 21. 34.

Quest. What is the second?

Answ. That we forget not God, nor the operation of his hands, feeding our selves without fear, *Isa.* 5. 12. *Dent.* 8. 10, 11, 12. *Jud.* Ep. 12.

Quest. What is the third?

Answ. That of that which remaineth

eth nothing be lost, *John 6. 12.*

Quest. Ought not some time to be set apart every day for spiritual uses ?

Answ. We ought to redeeme the time, because the dayes are evil, *Eph. 5. 16.*

Quest. May not Recreation be used ?

Answ. Yes, there is a time to laugh, *Eccl. 3. 4.*

Quest. What kind of sports may we use ?

Answ. Such as be harmles and of good report, *Phil. 4. 8.*

Quest. What particular Rules are there about Recreations ?

Answ. Four especially.

Quest. What is the first ?

Answ. Recreation must not be in the use of holy things, *Exod. 20. 7.*

Quest. What is the second ?

Answ. That we make not sport with the sins or offences of men, *Prov. 14. 9. Psal. 119. 136. 2 Pet. 2. 8.*

Quest. What is the third ?

Answ. That our rejoycing hinder not better

better duties, 1 *Thes.* 5. 16, 17. f

f Paul joynes rejoycing with Prayer, to teach that that mirth is evil that hinders or unfits for Prayer.

Quest. *What is the fourth?*

Answ. That we cause not our Christian liberty to be evil spoken of, *Rom.* 14. 16.

Qu. *What is our evening duty?*

An. Prayer, *Psal.* 55. 17. g

g That the sin of the day past may be pardoned, and that the night following we may be preserved.

Qu. *What else must we do?*

An. Examine our selves upon our beds, and every man to say to himself, what have I done? *Psal.* 4. 4. *Jer.* 8. 6.

Qu. *How many things make sleep comfortable?*

An. Two. The first is honest labour, *Eccl.* 5. 11.

Qu. *What is the second?*

An. A Godly care to thrive in Religion, *Prov.* 3. 13. compared with 21. 24.

Qu. *How*

Qu. *How must sleep be used?*

An. Love it not, least thou come to poverty, *Prov. 20. 13.*

§. 2.

The Magistrates Duty.

Quest. *What is the principal duty of the Magistrate?*

An. To beautifie the house of God, *Ezra 7. 27. ^a*

^a To advance True Religion; and this belongs to all in Authority according to their place, even from the King to the meanest Officer.

Qu. *How must he carry himself among the people?*

An. As a Minister of God for their good, *Rom. 13. 4.*

Qu. *How shall he procure it?*

An. By being for the praise of them that do well, and for the punishment of evil doers, *1 Pet. 2. 14.*

Qu. *What kind of men are fit to be Magistrates?*

An. Men

An. Men of courage, fearing God, dealing truly, and hating covetousness, *Exod.* 81. 21.

¶ 3.

The Subjects Duty.

Qu. What is the Subjects duty?

An. To be subject for conscience-sake, *Rom.* 13. 5. *b*

b Knowing Magistracy to be Gods Ordinance.

Qu. What else?

An. To pray for Kings, and all that are in Authority, *1 Tim.* 2. 2.

Qu. What besides?

Ans. Not to curse the King so much as in a thought, *Eccl.* 10. 20.

Qu. Is there any other duty?

An. We must not joyne our selves with them that are seditious, *Prov.* 24.

21. *c*

c These three last duties flow from the first subjection for Conscience-sake; he that is so, will pray, will neither in heart curse, nor in act rebell.

¶ 4.

The Ministers Duty.

Qu. What is the Ministers Duty?

An. To take heed to his Ministry that he hath received, that he do fulfill it, *Col. 4. 17.*

Qu. How may that be done?

An. Several wayes.

Qu. What is the first?

An. By watching continually over the flock, *Isa. 62. 9. Act. 20. 28.*

Qu. What is the second?

An. By being diligent to know the state of his flock, *Prov. 27. 23. d*

d This Rule of Solemon may fitly applyed to this matter, since every Minister is a Shepherd.

Qu. Why must he be carefull to know the state of his flock?

An. That he may pittie the ignorant, admonish the unruly, comfort the feeble minded, bring again that was driven away, *Heb. 5. 2. 1 Thes. 5. 14. Ezek. 34. 16.*

Quest.

Quest. *What is the third ?*

An. By giving attendance to reading,
1 Tim. 4. 16.

Qu. *What is the fourth ?*

An. By not being entangled with the
affairs of this life, 2 Tim. 2. 4.

Qu. *What is the fifth ?*

An. By being instant in preaching the
Word, 2 Tim. 4. 2. and administering
the Sacraments, as occasion shall re-
quire.

Qu. *What is the sixth.*

An. By Catechising, Gal. 6. 6.

Qu. *How else ?*

An. By being an example to them
that believe, 1 Tim. 4. 12.

Qu. *What is the punishment of a neg-
ligent Minister ?*

An. God will require the peoples
blood at his hands.

Q. *How many things are chiefly ne-
cessary for him that is to be a Minister ?*

An. Two : First, that he hold fast
the Faithful Word, Tit. 1. 9.

Secondly, That he be able to exhort
with

with wholesome Doctrine, and convince them which gain-say it, 1 Tit. 10.

Q. 5.

The Peoples duty.

Qu. *What is the peoples duty in regard of such a Minister?*

An. The peoples duty hath five branches.

Qu. *What is the first?*

An. To obey and submit themselves, Heb. 13. 18. c

c To the soundness of Doctrine and power of Exhortation.

Qu. *What is the second?*

An. To have him in singular love, and to reverence him, 1 Thes. 5. 13.

Qu. *What is the third?*

An. To make him partakes of all their goods, Gal. 6. 6.

Qu. *What is the fourth?*

An. To pray for him that utterance may be given him, that he may speak the word as it ought to be spoken, Eph. 6. 19. Col. 4. 4.

Qu. *What*

Qu. What is the filth?

An. To receice no accusation suddenly against him, *Tim. 5. 19. f.*

f It was a direction given, especially to Church-Rulers, but may be applied to private men.

Qu. Why must the people thus carry themselves to their Minister?

An. For three causes :

Qu. What is the first?

An. Because he worketh the Lords work, *1 Cor. 16. 10.*

Qu. What is the second?

An. Because he watches over their souls, and must give an account thereof, *Heb. 13. 17.*

Qu. What is the third?

An. Because otherwise he shall do his duty with grief, which is unprofitable for the people, *Heb. 13. 17. i*

i The Lord seeing the grief of his soul, will punish those that caused it.

Household Duties.

Qu. What is the duty of the Master of a Family for matters of Religion?

An. To command his Children and and his household to keep the way of the Lord, *Gen.* 18. 19. *k*

k For this end he must have Religious Duties in his Family, as Prayer, Reading, Catechising, Holy Conference; he must also bring them to the Ministry of the Word in the Publick Congregation.

Qu. What is his duty for outward things?

An. To make provision for those of his own Household, *1 Tim.* 5. 8.

Qu. What is the Wives duty in these things?

An. To be a help unto her husband, *Gen.* 2. 18. *l*

l Both in matters of Religion, and in outward things.

Qu. What is the mans duty in regard of his Wife?

An. To dwell with her as a man of knowledge, and to love her as his own
K body,

body, 1 Pet. 3. 7. Eph. 5. 28.

Qu. What is the womans duty to her husband?

An. To submit her self to him, as unto the Lord, Eph. 5. 22.

Qu. How is that?

An. Willingly and chearfully in all lawful things.

Qu. What is his duty, whom God hath made a Father?

An. To bring up his children in the nurture and admonition of the Lord, Eph. 6. 4.

Qu. What is the mothers duty?

Ans. To nourish her Children, and instruct them, 1 Tim. 5. 10. Prov. 31. 1.

Qu. What is the Masters duty in respect of his Servants? (m)

(m) By Servants are meant, those that are employed by us in our business, whether they dwell with us, or otherwise.

An. To do unto them that which is just

just and equall, Col. 4. 1.

Qu. What is childrens duty to their Parents ?

An. To obey them in the Lord, Eph. 6. 1.

Qu. What is the reason to encourage them to it ?

An. Fourfold.

Qu. What is the first ?

An. Because it is right and equall.

Qu. What is the second ?

An. It is well pleasing to God, Col. 3. 20.

Qu. What is the third ?

An. It is the first Commandment with promise.

Qu. What is the fourth ?

An. That it may be well with them, and they may live long in the Land.

Qu. What is Childrens duty to each other ?

An. To see that they fall not out, Gen. 45. 24.

Qu. What is the servants duty ?

An. In singleness of heart, and all good

good faithfulness to please their Masters, yea, though they be froward,
Ephesians 6. 5. *Titus* 2. 10. *1 Pet.* 2.
 18.

Q. 7.

The Duty of single Persons.

Qu. *What is required of Persons unmarried?*

An. If they cannot abstain they must marry, *1 Cor.* 7. 9. n

n It is a general Commandment appertaining to all sorts of men.

Qu. *How must they marry?*

An. Onely in the Lord, *1 Cor.* 7.

39. o

o With Consent of Parents, and with Care had of Religion,

p. 8.

*The Duty of Neighbours each to other.**Qu. What is required of Neighbours that live and converse together ?**An. To consider one another, and provoke to love, and good works, Heb. 10. 24.**Qu. How must we be affected in respect of those things that happen to our Neighbours ?**An. We must rejoyce with them that rejoyce, and weep with them that weep Rom. 12. 15. 1 Thes. 3. 7, 8, 9. 2 Cor. 11. 28, 29. o*

- o All things befalling our Neighbour may be referred, either to prosperity or adversity; therefore this Precept teacheth us how to behave our selves towards them in both these Estates.

*Qu. Must we rejoyce with all men upon all occasions ?**An. No, For folly is joy to him that is destitute of understanding,*

and it is a sport to fools to do mischief,
Prov. 15. 21. Prov. 10. 23.

Qu. Must we shew our selves grieved with all men when they are grieved?

An. No. In case they grieve because they cannot sin, as Amnon did, 2 Sam. 13. 2. or because there are any that seek the good of Gods Church, Neh. 2. 10.

Qu. What must we do in this case?

An. Be grieved for them, but not with them, Psal. 119. 158.

Qu. What is the benefit of a good Neighbour?

An. He is better then a Brother afar off, Prov. 27. 10. (p)

(p) That is afar off in place or kind affection.

Qu. What is the best means to preserve good Neighbours?

An. He that hath friends must shew himself friendly, Prov. 18. 24.

Qu. How is that?

An. By bearing one anothers burthens,

thens, *Gal. 6. 2.*

Qu. *How else?*

An. By relieving their miseries according to our abilities, *2 Cor. 8. 3.*

Qu. *But how if there be jarring sometimes?*

An. Let not the Sun go down upon your wrath, *Eph. 4. 26.*

Qu. *But what if we be daily provoked?*

An. Be not overcome with evil, but overcome evil with good, *Rom. 12. 21.*

Qu. *But what if my neighbour be my enemy?*

An. Love your enemies, and pray for them, *Mat. 5. 44.*

Qu. *When a man hath many enemies, what is the best way to peace?*

An. If a mans wayes please God, he will make his enemies to be at peace with him, *Prov. 16. 7. (q)*

(q) Unless God in his Wisdome sees it better for us to be exercised with the evil of wicked men.

Qu. How if a man live in a place so wicked it is not safe to have familiarity with almost any of them ?

An. He must strive to shine as a light in a noughty and crooked Generation, Phil. 2. 15.

§. 9.

A direction concerning Contracts.

Qu. How must we carry our selves in our dealing towards men ?

An. We must neither Oppress (r) nor Defraud (s) any man in any thing, 1 Thes. 4. 6.

(r) By hard and extream dealings, as Racking, Usury, taking Advantage ; (s) By cunning and subtle courses, as false Weights, Measures, &c.

Qu. What is the Rule by which all our Contracts must be guided ?

An. Whatsoever we would that men should to us, we must do even so to them, Mat. 7. 12.

Qu. What

Qu. *What is a good help to this ?*

An. To have our Conversation without Covetousness, and be content with such things as we have, *Heb. 13. 5.*

Qu. *Why is this such a help ?*

An. Because the love of money is the root of all evil, *1 Tim. 6. 10.*

§. 10.

The Rich Mans Duty.

Qu. *What is the Rich Mans Duty ?*

An. To honour God with his substance, *Prov. 3. 9.*

Qu. *How is that done principally ?*

An. If he be rich in good works, and and ready to distribute, *1 Tim. 6. 18. (t)*

(t) By giving or lending freely, *Deut. 15. 8.* and sometime by forgiving debts, *Neh. 5. 9.*

Qu. *What things must a rich man take heed of ?*

An. Of high-mindedness, and confidence in his wealth, *1 Tim. 6. 17. (u)*

(u) A conceit that he is in Gods favour, and such as he ought to be, because he is Rich.

Qu. *What*

Qu. What must be the rich mans joy?

An. That he is made low, Jam. 1. 10. (a)

(a) That is, hath a low mind in a high condition, God having given him Grace to see the vanity and uncertainty of riches, and that they commend us not to God.

Q. 11.

The poor Mans duty.

Qu. What is the poor mans duty?

An. To learn to know how to be in want, Phil. 4. 12.

Qu. What is the poor mans comfort?

An. That Christ for our sakes became poor, that we through his poverty might be made rich, 2 Cor. 8. 9.

Qu. What is the best means by which a man may be assured while he liveth, never to fall into extremity?

An. To seek first the Kingdome of God, and the righteousness thereof, (b) and

and then all other things shall be added
to him, *Mat. 6. 33.*

(b) That newness of life that becometh the heirs
of Gods Kingdom.

*Qu. What must be the poor mans
joy?*

*An. That he is exalted (to be the
Child of God by Grace) Jam. 1. 9.*

Q. 12.

The Duty of Aged persons.

Qu. When is age a Crown of Glory?

*An. When it is found in the way of
Righteousness, Prov. 16. 31.*

*Qu. What is the duty of the aged
man?*

*An. To be sober, grave, temperate,
sound in faith, in charity, in patience,
Tit. 2. 2.*

*Qu. What is required of elder Wo-
men?*

*An. To be of such behaviour as be-
cometh holiness, and to instruct the
younger*

Younger Women, *Tit.* 2. 3, 4.

§. 13.

The young persons duty.

Quest. What be the duties of young folks ?

Ans. Three especially.

Quest. What is the first ?

Ans. To remember their Creator in the dayes of their youth, *Eccl.* 12. 1.

Quest. What is the second ?

Ans. To be sober minded, and to flee the lusts of youth, 2 *Tim.* 2. 22. *Tit.* 2. 6.

Quest. What is the third ?

Ans. To honour the person of the Aged, *Lev.* 19. 32.

Quest. What is required of young Women ?

Ans. To be discreet, chaste, keepers at home, good, obedient to their own Husbands, *Tit.* 2. 5.

Quest. Why must they thus carry themselves ?

Ans. That they give no occasion to the adversary to speak reproachfully, least the Name of God be blasphemed, 1 *Tim.* 5. 14. 2 *Tit.* 5.

Quest. Wherewithall shall young persons redress their way ?

Ans. By taking heed thereto according to Gods word, *Psal.* 119. 9. §. 14.

S. 14.

*The Summe of All.**Quest. What is the brief summe of the whole duty of Man ?**Ans. To fear God, and keep his Commandments, Eccl. 12. 13.**Quest. What is the reward of all ?**Ans. He that doth these things shall never be moved, Psal. 15. 5.**Glory be to God alone. A M E N.*

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